X E N O P H O N

The Memorabilia of Xenophon
construed literally
and word for word

by

the Rev. Dr. Giles

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XENOPHON'S

MEMORABILIA.

BOOK I.

I. *Πολλακις εθαυμασα* I have often wondered. *τισι ποτε λογοις* by what ever arguments *οἱ γραψαμενοι* those who indicted *Σωκρατην* Socrates *επεισαν* persuaded *Αθηναιους* the Athenians *ὡς* that *ειη* he was *αξιος* worthy *θανατου* of death *τῃ πολει* towards the state, *Ἡ μεν γαρ γραφη* for the indictment *κατ αυτου* was against him *ην τοιαδε* to this effect: "*Σωκρατης* Socrates *αδικει* is guilty *ου μεν νομιζων* not recognizing *θεους* as gods *οὑς* those which *ἡ πολις* the city *νομιζει* recognizes, *εισφερων δε* but introducing *καινα ἑτερα δαιμονια* other new deities: *αδικει δε* and he is guilty *και* also *διαφθειρων* corrupting *τους νεους* the young."

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2. *Πρωτον μεν ουν* first then *ποιῳ ποτε τεκμηρῳ* what ever proof *εχρησαντο* did they use *ὡς* that *ουκ ενομιζεν* he did not recognize *θεους* the gods *οὑς* which *ἡ πολις* the city *νομιζει* recognizes? *Ην τε γαρ* for he was both *φανερος* manifest *θυων* sacrificing *πολλακις μεν* often *οικοι* at home, *πολλακις δε* and often *επι των κοινων βωμων* on the common altars *της πολεως* of the city, *και* and *ην* he was *ὁυκ αφανης χρωμενος* not unknown to use *μαντικῃ* augury: *διετεθρυλητο γαρ* for it had been talked about *ὡς* that *Σωκρατης* Socrates *φαιη* said *το δαιμονιον* that the deity *σημαινειν* made communications *ἑαυτῳ* to himself: *ὁθεν δη* from which cause indeed *και* also *μαλιστα* most of all *δοκουσι* they seem *μοι* to me *αιτιασασθαι* to have accused *αυτον* him *εισφερειν* of introducing *καινα δαιμονια* new deities. 3. *Ὁ δε* but he *εισεφερεν* introduced *ουδεν* nothing *καινοτερον* more novel *των αλλων* than the others *ὁσοι* as many as *νομιζοντες* practising *μαντικην* augury *χρωνται* employ *οιωνοις τε* both omens *και φημαις* and voices *και συμβολοις* and meetings *και θυσιαις* and sacrifices. *Οὑτοι τε γαρ* for both these *ὑπολαμβανουσι* suppose *ου* not *τους ορνιθας* that the birds *ουδε* nor *τους απαντωντας* that those who meet them *ειδεναι* know *τα συμφεροντα* the things which are expedient *τοις μαντευομενοις* to those who consult, *αλλα* but *τους θεους* that the gods *σημαινειν* intimate *αυτα* them *δια τουτων* through he

agency of these κακεινος δε and he also οὑτως ενομιζε thought so. 5. Αλλα but οἱ μεν πλειστοι most men φασι say αποτρεπεσθαι τε that they are both deterred και προτρεπεσθαι and encouraged ὑπο τε των ορνιθων both by birds και and των απαντωντων those [persons or things] which met them: Σωκρατης δε but Socrates, ὡσπερ as εγιγνωσκεν he believed, οὑτως so ελεγεν he spoke; εφη γαρ for he said το δαιμονιον that the deity σημαινειν gave him intimations. Και and πολλοις to many των συνοντων of those who were with him προηγορευεν he foretold ποιειν to do τα μεν some things, τα δε and others μη ποιειν not to do, ὡς as του δαιμονιου προσημαινοντος the deity forewarning him. Και and τοις μεν πειθομενοις to those who listened αυτῳ to him συνεφερεν it was advantageous, τοις δε μη πειθομενοις but to those who listened not μετεμελε there was repentance. 5. Και τοι and yet τις who ουκ αν ὁμολογησειε would not acknowledge αυτον that he βουλεσθαι wished φαινεσθαι to appear μητε neither ηλιθιον foolish μητε nor αλαζονα arrogant τοις συνουσι to those who associated with him? Εδοκει δ' αν but he would have seemed αμφοτερα ταυτα both these, ει if προαγορευων previously announcing things ὡς φαινομενα as shown him ὑπο θεου by the god εφαινετο he had appeared ψευδομενος speaking falsely. Δηλον οὐν it is manifest therefore ὁτι that ουκ αν προυλεγεν he would

not have foretold, ει if μη επιστευεν he had not believed αληθευσειν that he should speak the truth. Τις δε but who πιστευσειεν αν would trust ταυτα such things αλλῳ to any other η θεῷ than a god? Πως δε but how πιστευων trusting θεοις to gods ουκ ενομιζε did he not believe ειναι that there are θεους gods? Αλλα μην but indeed εποιει he did και ταδε this also προς τους επιτηδειους to his friends. Συνεβουλευε γαρ for he advised them ποιειν to do τα μεν αναγκαια necessary things, ὡς as νομιζοῖεν they might think πραχθηναι αν that they would be done αριστα the best; περι δε των αδηλων but about things that were uncertain ὅπως how αποβησοιτο they would result, πεμπειν to send μαντευσομενους persons to consult the oracle, ει if ποιητεα they should be done. 7. Και and εφη he said τους μελλοντας that those who were preparing καλως οικησειν to manage well οικους τε both houses και πολεις and cities προσδεισθαι were in need μαντικης of divination: γενεσθαι μεν γαρ for that to become τεκτονικον skilled in carpentry η or χαλκευτικον a worker in brass η or γεωργικον in husbandry η or ανθρωπον a man αρχικον fit to govern η or εξεταστικον critical των τοιουτων εργων in such arts η or λογιστικον skilled in reasoning η or οικονομικον a good economist η or στρατηγικον skilled in generalship, παντα τα τοιαυτα all such things ενομιζεν he thought ειναι μαθητα to ' e acquired by learning και

αιρετα and to be obtained *γνωμῃ* by the mind *ανθρωπου* of man: 8. *εφη δε* but he said *θεους* that the gods *καταλειπεσθαι* left *ἑαυτοις* to themselves *τα μεγιστα* the most important *των* of the points *εν τουτοις* on these subjects, *ὡν* of which [he said] *ουδεν* that none *δηλοι ειναι* was manifest *τοις ανθρωποις* to men. *Ουτε γαρ* for neither *δηλον* is it manifest *τῳ φυτευσαμενῳ* to one who has planted *αγρον* his land *καλως* well *ὁστις* who *καρπωσεται* shall reap the fruit, *ουτε* nor *δηλον* is it manifest *τῳ οικοδομησαμενῳ* to the man that has built *οικιαν* his house *καλως* well *ὁστις* who *ενοικησει* shall inhabit it, *ουτε* nor *δηλον* is it manifest *τῳ στρατηγικῳ* to him who is skilled in generalship *ει* whether *συμφερει* it is expedient for him *στρατηγειν* to be a general, *ουτε* nor *δηλον* is manifest *τῳ πολιτικῳ* to the politician *ει* whether *συμφερει* it is expedient for him *προστατειν* to take the lead *της πολεως* of the state, *ουτε* nor *δηλον* is it manifest *τῳ γημαντι* to him who has married *καλην* a handsome woman *ἱνα* that *ευφραινηται* he may be happy, *ει* whether *ανιασεται* he shall be happy [or not] *δια ταυτην* through her, *ουτε* nor *δηλον* is it manifest *τῳ λαβοντι* to him who has obtained *κηδεστας* connections *δυνατους* who are influential *εν τῃ πολει* in the state, *ει* whether *στερησεται* he shall [not] be expelled *της πολεως* from the state *δια τουτους* through them. 9. *Εφη δε* but he said *τους οιομενους* that those who thought

μηδεν that none *των τοιουτων* of such matter *ειναι δαιμονικον* had any thing to do with the deity *αλλα* but [were] *παντα* all *της ανθρωπινης γνωμης* matters of human judgement *δαιμονᾳν* were mad: *και τους δε* and that those also *δαιμονᾳν* were mad *μαντευομενους* who consulted the oracle *ἁ* on matters which *οἱ θεοι* the gods *εδωκαν* had given *τοις ανθρωποις* to men *διακρινειν* to decide *μαθουσιν* having learnt, *οἱον* as for instance *ει* if *τις* a man *επερωτῴη* were to ask *ποτερον* whether *κρειττον* it was better *λαβειν* to take *επι ζευγος* upon the box *επισταμενον* one who knew how *ἡνιοχειν* to drive *η* or *μη επισταμενον* one who did not know, *η* or *ποτερον* whether *κρειττον* it was better *λαβειν* to take *επι την ναυν* on board a ship *επισταμενον* one who knew how *γυβερνᾳν* to steer *η* or *μη επισταμενον* one who knew not how, *η* or *ἁ* whatever things *εξεστιν* it is allowed us *ειδεναι* to know *αριθμησαντας* by counting *η* or *μετρησαντας* measuring *η στησαντὰς* or weighing, *ἡγειτο* he thought *τους πυνθανομενους* that those who enquired about *τα τοιαυτα* such things *παρα των θεων* from the gods *ποιειν* did *αθεμιτα* what was not right. *Εφη δε* but he said *δειν* that [men] ought *μανθανειν* to learn *ἁ μεν* the things which *οἱ θεοι* the gods *εδωκαν* have given them to do *μαθοντας* by learning, *πειρασθαι δε* but to try *πυνθανεσθαι* to find out *δια μαντικης* by means of divination *παρα των θεων* from the gods *ἁ*

the things which *μη δηλα* are not manifest *τοις ανθρωποις* to men: *τους θεους γαρ* for that the gods *σημαινειν* give intimations *οἱς* to those to whom *ωσιν αν* they happen to be *ἱλεῳ* propitious.

10. *Αλλα μην* but truly *εκεινος γε* he at least *ην* was *αει μεν* always *εν τῳ φανερῳ* before the public: *πρωϊ τε γαρ* for both early in the morning *ῃει* he went *εις τους περιπατους* into the walks *και τα γυμνασια* and the gymnasia *και* and *πληθουσης αγορας* when the market filled *ην* he was *εκει* there *φανερος* conspicuous, *και* and *το λοιπον* during the rest *της ἡμερας* of the day *ην* he was *αει* always *ὁπου* where *μελλοι* he was likely *συνεσεσθαι* to be in company *πλειστοις* with the greatest number: *και* and *ελεγε μεν* he was talking *ὡς το πολυ* for the most part, *εξην δε* and it was allowed *τοις βουλομενοις* those who chose *ακουειν* to hear. *Ουδεις δε* but no one *πωποτε* ever yet *ουτε ειδε* either saw *Σωκρατους* when Socrates *πραττοντος* was doing *ουτ' ηκουσεν* or heard him *λεγοντος* saying *ουδεν* any thing *ασεβες* impious *ουδε ανοσιον* or unholy. *Ουδε γαρ* for neither *διελεγετο* did he discourse *περι της φυσεως* about the nature *των παντων* of all things *ᾗπερ* in the same way as *οἱ πλειστοι* most *των αλλων* of the others, *σκοπων* speculating *ὁπως* how *ὁ κοσμος* the world *καλουμενος* so called *ὑπο των σοφιστων* by the sophists *εφυ* was created *και* and *τισιν αναγκαις* by what necessities *ἑκαστα* the

several particulars *των ουρανιων* of the heavenly bodies *γιγνεται* are effected, *αλλα* but *και* also *απεδεικνυ* he showed *τους φροντιζοντας* that those who concerned themselves about *τα τοιαυτα* such things *μωραινοντας* are foolish. 12. *Και* and *πρωτον μεν* first indeed *αυτων* of them *εσκοπει* he considered *ποτερα* whether *ποτε* at any time *νομισαντες* thinking *ειδεναι* that they knew *τα ανθρωπεια* human affairs *ηδη* already *ἱκανως* enough *ερχονται* they come *επι το φροντιζειν* to take thought *περι τῶν τοιουτων* about such things, *η* or *ἡγουνται* they think *πραττειν* that they are doing *τα προσηκοντα* what they ought, *παρεντες μεν* neglecting *τα ανθρωπεια* human affairs, *σκοπουντες δε* and studying *τα δαιμονια* those which concern the deities. 13. *Εθαυμαζε δε* but he wondered *ει* if *μη φανερον εστιν* it is not manifest *αυτοις* to them *ὁτι* that *ου δυνατον εστιν* it is not possible *ανθρωπους* for men *εὑρειν* to find out *ταυτα* these things: *επει* since [it is certain] *και τους* that even those *φρονουντας μεγιστον* who pride themselves most *επι τῳ λεγειν* on speaking *περι τουτων* about these things *ου δοξαζειν τα αυτα* do not hold the same opinions *αλληλοις* with one another, *αλλα* but *διακεισθαι* are affected *προς αλληλους* towards one another *ὁμοιως* similarly *τοις μαινομενοις* to mad men. 14. *Των τε γαρ μαινομενων* for that both of mad men *τους μεν* some *δεδιεναι* fear *ουδε* not even *τα δεινα* those things that are fearful,

τους *δε* and others *φοβεισθαι* fear *και* even *τα* *μη* *φοβερα* things that are not fearful: *και* and *τοις* *μεν* that to some *δοκειν* it seems *ειναι* to be *αισχρον* disgraceful *ουδε* not even *εν* *οχλῳ* in a crowd *λεγειν* to say *η* or *ποιειν* to do *ὁτιουν* any thing whatever, *τοις* *δε* *δοκειν* but that others think *ουδε* *εξιτητεον* *ειναι* that they ought not to go out at all *εις* *ανθρωπους* among men: *και* and *τους* *μεν* that some *τιμᾳν* honour *ουθ'* *ἱερον* neither temple *ουτε* *βωμον* nor altar *ουτε* nor *ουδεν* *αλλο* any other *των* *θειων* of divine things, *τους* *δε* but that others *σεβεσθαι* worship *και* *λιθους* even stones *και* *ξυλα* *τα* *τυχοντα* and common logs of wood *και* *θηρια* and beasts, *των* *τε* *μεριμνωντων* and that of those who care *περι* *της* *φυσεως* about the nature *των* *παντων* of all things, *τοις* *μεν* to some *δοκειν* it seems *το* *ον* that what exists *ειναι* is *ἑν* *μονον* one only, *τοις* *δε* but to others *απειρα* [that things are] without limit *το* *πληθος* in number: *και* and *τοις* *μεν* that to some [it seems] *παντα* that all things *αει* *κινεισθαι* are always in motion, *τοις* *δε* but to others *ουδεν* that nothing *ποτε* *αν* *κινηθηναι* can ever move; *και* and *τοις* *μεν* that to some [it seems] *παντα* that all things *γιγνεσθαι* *τε* both are generated *και* *απολλυσθαι* and perish, *τοις* *δε* but to others *ουδεν* that nothing *ποτε* ever *ουτε* *αν* *γενεσθαι* can either be generated *ουτε* *απολεσθαι* or perish. 15. *Εσκοπει* *δε* but he enquired *περι* *αυτων* concerning them *και*

ταδε this also; *Αρα* whether, *ὡσπερ* as *οἱ μανθανοντες* those who learn *τα ανθρωπεια* human affairs *ἡγουνται* think *ποιησειν* that they shall practise *ὁ τι* whatever *μαθωσιν αν* they may have learnt *'εαυτοις τε* both for themselves *και* and *ὁτῳ* for whomsoever *βουλωνται αν* they may choose *των αλλων* of other men, *οὑτω* so *και* also *οἱ* those who *ζητουντες* enquire into *τα θεια* divine matters *νομιζουσι* think, *επειδαν* [that] when *γνωσι* they have found out *αἱς αναγκαις* by what necessary laws *ἑκαστα* those things severally *γιγνεται* are effected, *ποιησειν* they will produce, *ὁταν* when ever *βουλωνται* they wish, *και ανεμους* both winds *και ὑδατα* and rains *και ὡρας* aud seasons, *και* and *ὁτου αλλου* whatever other *των τοιουτων* of such things *δεωνται* they want, *η* or *ουδε ελπιζουσι μεν* do they not even hope *ουδεν τοιουτον* any such thing *αρκει δε* but it is enough *αυτοις* for them *μονον* only *γνωναι* to know *ᾗ* in what way *ἑκαστα* the several ones *των τοιουτων* of such things *γιγνεται* are effected. 16. *Περι μεν ουν* concerning then *των πραγματευομενων* those who handle *ταυτα* these matters *ελεγεν* he said *τοιαυτα* such things: *αυτος δε* but himself *αει* always *διελεγετο* discoursed *περι των ανθρωπινων* about human affairs *σκοπων* enquiring *τι* what *ευσεβες* is holy, *τι* what *ασεβες* unholy, *τι* what *καλον* honourable, *τι* what *αισχρον* dishonourable, *τι* what *δικαιον* just, *τι* what *σωφροσυνη* is soundness of mind,

τι what *μανια* madness, τι what *ανδρεια* courage, τι what *δειλια* cowardice, τι what *πολις* a state, τι what *πολιτικος* a statesman, τι what *αρχη* the rule *ανθρωπων* of men, τι what *αρχικος* a ruler *ανθρωπων* of men, *και* and *περι των αλλων* about the other matters *ἁ* which *ἡγειτο* he deemed *τους μεν ειδοτας* those who know *ειναι* are *καλους* honourable *και αγαθους* and good, *τους δε αγνοουντας* but that those who do not know *κεκλησθαι αν* might be called *δικαιως* with justice *ανδραποδωδεις* men of a slavish disposition.

17. *Ὁσα μεν ουν* on whatever matters then *μη φανερος ην* he did not show *ὁπως* how *εγινωσκεν* he thought of them *ουδεν θαυμαστον* it is not at all wonderful *τους δικαστας* that the judges *παραγνωναι* judged wrongly *περι αυτου* about him *ὑπερ τουτων* on these matters: *ὁσα δε* but whatever things *παντες* all *ηδεσαν* knew, *ου θαυμαστον* is it not to be wondered at *ει* if *μη ενεθυμηθησαν* they did not take thought *τουτων* of these? 18. *Βουλευσας γαρ* for being a senator *ποτε* once *και* and *ομοσας* having sworn *τον βουλευτικον ὁρκον* the oath of a senator, *εν ᾡ* in which *ην* it was [laid down] *βουλευσειν* that he would counsel *κατα τους νομους* according to the laws, *γενομενος* having become *επιστατης* president *εν τῳ δημῳ* in the [assembly of the] people, *του δημου επιθυμησαντος* when the people desired *αποκτειναι* to put to death *παρα τους νομους* contrary to the laws *μη*

ψηφῳ by one vote παντας εννεα στρατηγους all the nine commanders τους αμφι Θρασυλλον with Thrasyllus και and Ερασινιδην Erasinides, ουκ ηθελησεν he was unwilling επιψηφισαι to put it to the vote, του μεν δημου though the people οργιζομενου were angry αυτῳ with him, πολλων δε and many και δυνατων and powerful men απειλουντων were threatening him: αλλα but εποιησατο he deemed it περι πλειονος of greater importance ευορκειν to observe his oath η than χαρισασθαι to gratify τῳ δημῳ the people παρα το δικαιον contrary to justice και and φυλαξασθαι to guard against τους απειλουντας those who threatened him. 19. Και γαρ ενομιζε for he also thought θεους that the gods επιμελεισθαι take notice ανθρωπων of men ου not ὀν τροπον in the same way as οἱ πολλοι most men νομιζουσι think: οὑτοι μεν γαρ for these οιονται think τους θεους that the gods ειδεναι know τα μεν some things, τα δε ουκ ειδεναι but do not know others. Σωκρατης δε but Socrates ἡγειτο thought θεους μεν that the gods ειδεναι know παντα all things τα τε λεγομενα both what is said και and πραττομενα what is done και and τα βουλευομενα what is meditated σιγῃ in silence, παρειναι δε and are present πανταχου everywhere και and σημαινειν give intimation τοις ανθρωποις to men περι των ανθρωπειων παντων about all things human.

20. Θαυμαζω ουν I therefore wonder ὁπως

ποτε however *Αθηναιοι* the Athenians *επεισθησαν* were persuaded *Σωκρατη* that Socrates *μη σωφρονειν* was not right-minded *περι θεους* about the gods *τον μεν ουτε ειποντα ποτε* who neither ever said *ουτε πραξαντα* nor did *ουδεν* any thing *ασεβες* unholy, *και λεγοντα δε* but both said *και πραττοντα* and did *οία* such things as *τις* a man *και λεγων* both saying *και πραττων* and doing *ειη τε αν* would both be *και* and *νομιζοιτο* be thought *ευσεβεστατος* most holy.

II. *Φαινεται δε* but it seems *θαυμαστον* wonderful *μοι* to me *και* also *το τινας πεισθηναι* that any were persuaded *ὡς* that *Σωκρατης* Socrates *διεφθειρε* corrupted *τους νεους* the young, *ός* who *προς τοῖς ειρημενοις* in addition to what has been said *πρωτον μεν* in the first place *ην εγκρατεστατος* had the greatest mastery *παντων ανθρωπων* of all men *αφροδισιων* over venereal pleasures *και* and *γαστρος* the appetite, *ειτα* and then *καρτερικωτατος* most patient *προς χειμωνα* against cold *και θερος* and heat *και πάντας πονους* and all kinds of toil, *ετι δε* and moreover *ούτως πεπαιδευμενος* so brought up *προς το δεισθαι* to have need *μετριων* of moderate things *ὡστε* that *κεκτημενος* though possessing *πανυ μικρα* very little, *εχειν* he held it *πανυ ραδιως* very easily *αρκουντα* as sufficient. 2. *Πως ουν* how then *ων* being *αυτος* himself

τοιαυτος such a man *εποιησεν αν* could he have made *αλλους* others *η* either *ασεβεις* unholy *η* or *παρανομους* lawless *η* or *λιχνους* luxurious *η* or *ακρατεις* incontinent *αφροδισιων* of venereal pleasures *η* or *μαλακους* effeminate *προς το πονειν* for labouring? *Αλλα* but *επαυσε μεν* he stopped men *τουτων* from these things, *ποιησας* making them *επιθυμειν* have the desire *αρετης* of virtue *και* and *παρασχων* furnishing *ελπιδας* hopes, *αν* [that] if *επιμελωνται* they took care *ἑαυτων* of themselves, *εσεσθαι* they would be *καλους* honourable *και αγαθους* and good. 3. *Και τοι γε* and indeed *ουδεπωποτε ὑπεσχετο* he never yet promised *ειναι* to be *διδασκαλος* a teacher *τουτου* of this, *αλλα* but *τῳ φανερος ειναι* by making it manifest *ων τοιουτος* that he was such a man *εποιει* he made *τους* those *συνδιατριβοντας ἑαυτῳ* who came in contact with him *ελπιζειν* hope *γενησεσθαι* that they would become *τοιουτους* such men *μιμουμενους αυτον* by imitating him.

4. *Αλλα μην* but however *και του σωματος* of the body also *αυτος τε* both himself *ουκ ημελει* was not neglectful *ου τε επῃνει* and he did not praise *τους αμελουντας* those who were neglectful. *Απεδοκιμαζε μεν ουν* he disapproved then *το ὑπερπονειν* that one should toil to excess *ὑπερεσθιοντα* whilst eating to excess, *εδοκιμαζε δε* but he approved *το εκπονειν* that one should work off *ἱκανως* sufficiently *ταυτα* that [food] *ὁσα* which *ἡ ψυχη* the system

δεχεται receives ἡδεως with pleasure. *Εφη γαρ* for he said ταυτην την ἑξιν that this habit ειναι τε both was ἱκανως ὑγιεινην sufficiently healthy και and ουκ εμποδιζειν does not hamper την επιμελειαν the proper care της ψυχης of the mind. 5. *Αλλα μην* but yet ουκ ην he was not θρυπτικος γε luxurious ουδε nor αλαζονικος boastful ουτε either αμπεχονῃ in his clothing ουτε or ὑποδεσει in his chaussure ουτε or τῃ αλλῃ διαιτῃ in the rest of his life. *Ου μην ουδε* neither indeed εποιει did he make τους συνοντας his associates εραστιχρηματους γε lovers of money. *Επαυε μεν γαρ* for he stopped them των αλλων επιθυμιων from other desires, ου δε επραττετο and did not exact χρηματα money τους επιθυμουντας from those who were desirous ἑαυτου of [the teaching of] himself. 6. *Απεχομενος δε* but abstaining τουτου from this ενομιζεν he thought επιμελεσθαι that he was taking care ελευθεριας of his freedom: απεκαλει δε and he called τους λαμβανοντας those who took μισθον pay της ὁμιλιας for their society ανδραποδιστας enslavers ἑαυτων of themselves, δια το ειναι on account of its being αναγκαιον necessary αυτοις for them διαλεγεσθαι to discourse παρ' ὡν with those from whom λαβοιεν they received τον μισθον the pay.

7. *Εθαυμαζε δε* but he wondered ει if τις any one επαγγελλομενος professing αρετην virtue πραττοιτο exacted αργυριον money και and μη νομιζοι did not think ἑξειν that he

would have *μεγιστον κερδος* the greatest gain *κτησαμενος* by acquiring *φιλον αγαθον* a good friend; *αλλα* but *φοβοιτο* feared *μη* lest *ὁ γενομενος* he who was become *καλος* honourable *και αγαθος* and good *μη ἐξοι* should not feel *την μεγιστην χαριν* the greatest gratitude *τῳ ευεργετησαντι* to him who had benefitted him *τα μεγιστα* in the greatest particulars. 8. *Σωκρατης δε* but Socrates *επηγγειλατο μεν* professed *ουδενι* to no one *πωποτε* ever yet *τοιουτον ουδεν* any such thing, *επιστευε δε* but trusted *τους* that those *των συνοντων* of those who associated *ἑαυτῳ* with himself *αποδεξαμενους* who received *ἁπερ* what *αυτος* he *εδοκιμαζεν* approved, *εσεσθαι* would be *φιλους αγαθους* good friends *ἑαυτῳ τε* both to himself *και* and *αλληλοις* to one another *εις τον παντα βιον* for the whole of life. *Πως ουν* how then *ὁ τοιουτος αν ανηρ* could such a man *διαφθειροι* corrupt *τους νεους* the young,—*ει μη αρα* unless indeed *ἡ επιμελεια* the study *της αρετης* of virtue *εστιν* is *διαφθορα* corruption?

9. "*Αλλα* but, *νη Δια* by Jove," *εφη* said *ὁ κατηγορος* the accuser, "*εποιει* he used to make *τους συνοντας* those who associated with him *ὑπεροραν* despise *των καθεστωτων νομων* the established laws, *λεγων* saying *ὡς* that *ειη* it was *μωρον* foolish *καθισταναι μεν* to appoint *τους αρχοντας* the rulers *της πολεως* of the state *απο κυαμου* by a bean [by voting], *μηδενα δε* but that no one *εθελειν* was willing

χρησθαι to employ κυβερνητῃ a pilot κυαμευτῳ appointed by voting, μηδε nor τεκτονι an artisan, μηδε nor αυλητῃ a flute-player, μηδε nor επ' αλλα τοιαυτα for other such occupations ἁ which ἁμαρτανομενα if badly discharged ποιει cause πολλῳ ελαττονας βλαβας much less harm των ἁμαρτανομενων than errors committed περι την πολιν in the state:" εφη δε but he said τοιουτους λογους that such arguments επαιρειν excited τους νεους the young καταφρονειν to despise της καθεστωσης πολιτειας the existing form of government και and ποιειν made them βιαιους violent. 10. Εγω δε but I οιμαι think τους ασκουντας that those who cultivate φρονησιν wisdom και νομιζοντας and think ειναι that they are ἱκανους able διδασκειν to teach τους πολιτας the citizens τα συμφεροντα things to their advantage γιγνεσθαι become ἡκιστα by no means βιαιους violent ειδοτας knowing ὁτι that τῃ μεν βιᾳ to violence προσεισιν are attached εχθραι enmities και κινδυνοι and dangers, δια δε του πειθειν but that through persuasion τα αυτα the same [results] γιγνεται are gained ακινδυνως τε both without danger και and μετα φιλιας with friendship. Οἱ μεν γαρ βιασθεντες for those who are treated violently μισουσιν hate you ὡς as if αφαιρεθεντες having had something taken away from them, οἱ δε πεισθεντες but those who have been persuaded φιλουσι love you ὡς as κεχαρισμενοι having been obliged. Το ουν

βιαζεσθαι to use violence therefore *ουκ* [is] not *των ασκουντων* [the part] of those who cultivate *φρονησιν* prudence, *αλλα* but *το πραττειν* to do *τοιαυτα* such things *εστιν* is [the conduct] *των εχοντων* of those who have *ισχυν* strength *ανευ γνωμης* without sense.
11. *Αλλα μην* but however *και* also *ὁ μεν τολμων* he who dares *βιαζεσθαι* to use force *δεοιτο αν* would have need *συμμαχων ουκ ολιγων* of no few allies, *ὁ δε δυναμενος* but he who is able *πειθειν* to persuade *ουδενος* [has need] of none; *και γαρ μονος* for even alone *ἡγοιτο αν* he would think *δυνασθαι* that he was able *πειθειν* to persuade. *Και φονευειν δε* but to put to death also *ἡκιστα συμβαινει* least of all happens *τοις τοιουτοις* to such men: *τις γαρ* for who *βουλοιτο αν* would wish *αποκτειναι* to kill *τινα* any one *μαλλον* rather *η* than *χρησθαι* to employ him *ζωντι* alive *πειθομενῳ* in obedience?"

12. "*Αλλα* but," *εφη* said *ὁ κατηγορος* the accuser, "*Κριτιας τε* both Critias *και* and *Αλκιβιαδης* Alcibiades *γενομενω* having become *ὁμιλητα* associates *Σωκρατει γε* with Socrates *εποιησατην* have done *πλειστα κακα* very many evils *την πολιν* to the city. *Κριτιας μεν γαρ* for Critias *εγενετο* was *κλεπτιστατος τε* both the most grasping *και* and *βιαιοτατος* most violent *και* and *φονικωτατος* most blood-thirsty *παντων των* of all the men *εν τῃ ολιγαρχιᾳ* in the oligarchy, *Αλκιβιαδης δε* but Alcibiades *αυ* on the other hand

ακρατεστατος τε both the most intemperate *και* and *ὑβριστοτατος* most arrogant *και* and *βιαιοτατος* most violent *παντων των* of all the men *εν τῃ δημοκρατιᾳ* in the democracy. 13. *Εγω δε* but I, *ει μεν* if *εκεινω* those two *εποιησατην* did *κακον τι* any harm *την πολιν* to the state, *ουκ απολογησομαι* will not defend it; *διηγησομαι δε* but I will explain *την συνουσιαν* the intimacy *αυτοιν* of them two *προς Σωκρατη* with Socrates, *ὡς* how *εγενετο* it arose. 14. *Τω μεν γαρ ανδρε τουτω δη* for these two men indeed *εγενεσθην* were *φυσει* by nature *φιλοτιμοτατω* the two most ambitious men *παντων Αθηναιων* of all the Athenians, *βουλομενω τε* and desirous *παντα* that all things *πραττεσθαι* should be done *δι' ἑαυτων* through them *και* and *γενεσθαι* to become *ονομαστοτατω* most famous *παντων* of all men. *Ηιδεσαν δε* but they knew *Σωκρατη* that Socrates *ζωντα* lived *αυταρκεστατα* most independently *απ' ελαχιστων μεν χρηματων* from the smallest means, *οντα δε* and was *εγκρατεστατον* most continent *πασων των ἡδονων* in all pleasures, *χρωμενον δε* and used *πασιν* all *τοις διαλεγομενοις* who discoursed *αυτῳ* with him *εν τοις λογοις* in his arguments *ὁπως* as *βουλοιτο* he chose. 15. *'Ορωντε δε* but seeing *ταυτα* this *και* and *οντε* being *οἱω* such as *προειρησθον* they have been before said, *ποτερον* whether *φῃ τις* can a man say *αυτω* that they *επιθυμησαντε* being desirous *του βιου* of [leading]

the life του Σωκρατους of Socrates και and της σωφροσυνης of the prudence ἡν which εκεινος he ειχεν had, ορεξασθαι desired της ὁμιλιας αυτου his society η or νομισαντε thinking, ει that if ὁμιλησαιτην they should associate ἐκεινῳ with him, γενεσθαι αν they would become ἱκανωτατω most able λεγειν τε both to speak και and πραττειν to act? 16. Εγω μεν γαρ for I ἡγουμαι think, θεου διδοντος that if the god gave αυτοιν to those two η either ζην to live ὁλον τον βιον their whole life ὡσπερ as ἑωρων they saw Σωκρατη Socrates ζωντα living η or τεθναναι to die, αυτω they two ἑλεσθαι αν would choose μαλλον rather τεθναναι to die. Δηλω δε εγενεσθην but they made it manifest in themselves εξ ὡν from the things which επραξατην they did: ὡς γαρ ταχιστα for as soon as ἡγησασθην they deemed ειναι that they were κρειττονε more powerful των συγγιγνομενων than those who were with them, ευθυς immediately αποπηδησαντε starting off Σωκρατους from Socrates επραττετην they transacted τα πολιτικα the political business ὡνπερ ἑνεκα on account of which ωρεχθητην Σωκρατους they sought after Socrates.

17. Ισως ουν perhaps then τις a man ειποι αν may say προς ταυτα in answer to this ὁτι that εχρην it was right Σωκρατη that Socrates μη διδασκειν should not teach τους συνοντας those who associated with him τα πολιτικα politics προτερον η before [he taught them]

σωφρονειν to be prudent. *Εγω δε* but I *ουκ αντιλεγω μεν* make no contradiction *προς τουτο* to this: *ὁρω δε* but I see *παντας* that all *τους διδασκοντας* who teach *δεικνυντας τε* both show *αὑτους* themselves *τοις μανθανουσι* to those who learn of them *ᾗπερ* in what way *αυτοι* themselves *ποιουσι* do *ἁπερ* what *διδασκουσι* they teach, *και προσβιβαζοντας* and gain them over *τῳ λογῳ* by discourse. 18. *Οιδα δε* and I know *και Σωκρατη* that Socrates also *δεικνυντα* showed *ἑαυτον* himself *τοις συνουσι* to those who were with him *οντα* as being *καλον* honourable *και αγαθον* and good *και* and *διαλεγομενον* discoursing *καλλιστα* most excellently *περι αρετης* about virtue *και* and *των αλλων ανθρωπινων* other human matters. *Οιδα δε* and I know *και εκεινω* that those two men also *σωφρονουντε* were prudent *εστε* whilst *συνηστην* they were in company *Σωκρατει* with Socrates, *ου φοβουμενω* not fearing *μη* lest *ζημιοιντο* they should be fined *η παιοιντο* or beaten *ὑπο Σωκρατους* by Socrates, *αλλα* but *οιομενω* thinking *τοτε* at that time *ειναι* that it was *κρατιστον* best *πραττειν τουτο* to do this.

19. *Ισως ουν* perhaps however *πολλοι* many *των φασκοντων* of those who say *φιλοσοφειν* that they are philosophers *ειποιεν αν* may say *ὁτι* that *ὁ δικαιος* the just man *ουκ αν ποτε γενοιτο* can never become *αδικος* unjust *ουδε* nor *ὁ σωφρων* the modest man *ὑβριστης* insolent, *ουδε* nor *αλλο ουδεν* in any other *ὡν*

[of those things] of which *εστιν* there is *μαθησις* the power of learning *ὁ μαθων* could the man who has learnt it *γενοιτο αν ποτε* ever become *ανεπιστημων* ignorant. *Εγω δε* but I *ου γιγνωσκω* do not think *οὑτω* so *περι τουτων* about these things: *ὁρω γαρ* for I see *ὡσπερ* [that] as *τους μη ασκουντας* those who do not exercise *τα σωματα* their bodies *ου δυναμενους* are not able *ποιειν* to do *τα εργα* the works *του σωματος* of the body, *οὑτω* so *και* also *τους μη ασκουντας* those who do not practise *την ψυχην* the mind *ου δυναμενους* are not able to do *τα εργα* the works *της ψυχης* of the mind: *δυνανται γαρ* for they are able *ουτε* neither *πραττειν* to do *ἁ* what *δει* they ought *ουτε* nor *απεχεσθαι* to abstain *ὡν* from what *δει* they ought. 20. *Διο* wherefore *και* also *οἱ πατερες* fathers *ειργουσι* restrain *τους υἱεις* their sons *και αν* even if *ωσι* they are *σώφρονες* prudent, *ὁμως* nevertheless *απο των πονηρων ανθρωπων* from bad men, *ὡς* as thinking *την μεν ὁμιλιαν* that the society *των χρηστων* of good men *ουσαν* is *ασκησιν* an exercise *της αρετης* of virtue, *την δε* but that *των πονηρων* of bad men *καταλυσιν* is its destruction. *Και των δε ποιητων* but of the poets also *ὁ τε* both he *μαρτυρει* bears me witness *λεγων* who says:

"*Διδαξεαι μεν γαρ* for you will be taught *εσθλα* good things *απ' εσθλων* from good men; *ην δε* but if *συμμισγης* you mingle *κακοισι* with bad men, *απολεις* you will lose

και even *τον εοντα νοον* the sense which you have."
και and *ὁ λεγων* he who says:
"*Αυταρ* but *ανηρ αγαθος* a good men *τοτε μεν* at one time *κακος* is bad, *αλλοτε δε* and at another time *εσθλος* good."

21. *Και εγω δε* but I also *μαρτυρω* bear witness *τουτοις* to them: *ὁρω γαρ* for I see *ὡσπερ* [that] as *τους μη μελετωντας* those who do not study *των επων* the epic verses *πεποιημενων* made *εν μετρῳ* in metre *επιλανθανομενους* forget them, *οὑτω* so *και* also *ληθην* forgetfulness *εγγιγνομενην* arises *τοις αμελουσιν* in those who are neglectful *των διδασκαλικων λογων* of didactic discourses. *Ὁταν δε* but when *τις* any one *επιλαθηται* has been forgetful *των νουθετικων λογων* of admonitory discourses, *επιλελησται* he has forgotten *και* also *ὡν* what *ἡ ψυχη* the mind *πασχουσα* feeling *επεθυμει* was desirous *της σωφροσυνης* of self-control: *ουδεν δε θαυμαστον* but it is not at all wonderful *επιλαθομενον* that one who has forgotten *τουτων* these things *επιλαθεσθαι* should be forgetful *και της σωφροσυνης* of self-control also. 26. *Ὁρω δε* but I see *και τους* that those also *προαχθεντας* who have been led on *εις φιλοποσιαν* to a love of drinking *και* and *τους εκκυλισθεντας* who have fallen *εις ερωτας* into loves *ἡττον δυναμενους* are less able *επιμελεσθαι τε* both to take care *των δεοντων* of what they ought *και* and *απεχεσθαι* to abstain *των μη*

δεοντων from what they ought not [to do]. *Πολλοι γαρ* for many *και δυναμενοι* who were also able *φειδεσθαι* to spare *χρηματων* their money *πριν εραν* before they were in love, *ἑρασθεντες* when they have fallen in love *ουκετι δυνανται* are no longer able: *και* and *καταναλωσαντες* having spent *τα χρηματα* their money *ουκ απεχονται* do not abstain *τουτων κερδεων* from those gains *ὡν* which *απειχοντο* they abstained from *προσθεν* before *νομιζοντες* thinking them *ειναι αισχρα* to be base. 23. *Πως ουν* how then *ουκ ενδεχεται* is it not possible *σωφρονησαντα* for a man who was prudent *προσθεν* before *αυθις* again *μη σωφρονειν* to become imprudent, *και* and *δυνηθεντα* who was able *πραττειν* to do *δικαια* acts of justice *αυθις* again *αδυνατειν* to be unable? *Παντα μεν ουν* all these things therefore *τα καλα* which are honourable *και* and *τα αγαθα* those which are good *δοκει* seem *εμοιγε* to me at least *ειναι* to be *ασκητα* capable of being cultivated *σωφροσυνη δε* and self-controul *ουκ ἡκιστα* not the least so. *Εν γαρ τῳ αυτῳ σωματι* for in the same body *αἱ ἡδοναι* pleasures *συμπεφυτευμεναι* implanted with *τῃ ψυχῃ* the soul *πειθουσι* persuade *αυτην* it *μη σωφρονειν* not to be moderate, *αλλα* but *χαριζεσθαι* to gratify *ἑαυταις τε* both themselves *και* and *τῳ σωματι* the body *την ταχιστην* the quickest way possible.

24. *Και Κριτιας δη* both Critias then *και Αλκιβιαδης* and Alcibiades, *ἑως μεν* whilst

συνηστην they were in company *Σωκρατει* with Socrates, *εδυνασθην* were able *χρωμενω* using *εκεινῳ* him *συμμαχῳ* as an ally *κρατειν* to have the mastery *των επιθυμιων* of their desires *μη καλων* which were not good, *απαλλαγεντε δε* but when separated *εκεινου* from him, *Κριτιας μεν* Critias on the one hand *φυγων* fleeing *εις Θετταλιαν* into Thessaly *εκει* there *συνην* associated *ανθρωποις* with men *χρωμενοις* who practised *ανομιᾳ* lawlessness *μαλλον* more *η δικαιοσυνῃ* than justice, *Αλκιβιαδης δε* but Alcibiades *αυ* on the other hand *δια μεν καλλος* on account of his beauty *θηρωμενος* being sought after *ὑπο πολλων* by many *και σεμνων γυναικων* and respectable women *δια δε την δυναμιν* and on account of his power *την εν τῃ πολει* in the state *και* and *τοις συμμαχοις* among the allies *διαθρυπτομενος* being corrupted *ὑπο πολλων* by many *και δυνατων ανθρωπων* and powerful men, *τιμωμενος δε* and being honoured *ὑπο του δημου* by the people, *και* and *ῥᾳδιως* without difficulty *πρωτευων* being a leading man, *ὡσπερ* in the same way as *οἱ αθληται* the athletes *των γυμνικων αγωνων* in the naked games *ῥᾳδιως πρωτευοντες* who easily gain the victory *αμελουσι* neglect *της ασκησεως* practising, *οὑτω* so *και εκεινος* he also *ημελησε* neglected *αὑτου* himself. 25. *Τοιουτων δε* but such things *συμβαντων* having happened *αυτοιν* to those two, *και* and *ωγκωμενω μεν* being puffed up *επι γενει* with their birth

επηρμενω δε and elevated *επι πλουτῳ* at their wealth, *πεφυσημενω δε* and swollen *επι δυναμει* with their political influence, *διατεθρυμμενω δε* and corrupted *ὑπο πολλων ανθρωπων* by many men, *επι δε πασι τουτοις* and in addition to all these things *και* also *γεγονοτε* having been *πολυν χρονον* a long time *απο Σωκρατους* away from Socrates, *τι θαυμαστον* what is there wonderful *ει* if *εγενεσθην* those two became *ὑπερηφανω* very haughty? 26. *Ειτα* and then, *ει μεν* if *επλημμελησατην* they transgressed *τι* in any thing, *ὁ κατηγορος* does the accuser *αιτιαται* blame *Σωκρατη* Socrates *τουτου* for this? *ὁτι δε* but because *Σωκρατη* Socrates *παρεσχε* made *αυτω* them *σωφρονε* prudent *οντε νεω* when they were young, *ἡνικα* when *εικος* it was likely *ειναι* for them to be *και αγνωμονεστατω* both most thoughtless *και* and *ακρατεστατω* most incontinent, *δοκει* does he seem *τῳ κατηγορῳ* to the accuser *ειναι* to be *αξιος* worthy *ουδενος επαινου* of no praise? 27. *Τα γε αλλα μην* other things however *ου κρινεται* are not judged *οὑτω* in this manner. *Τις μεν γαρ αυλητης* for what flute-player, *τις δε κιθαριστης* and what harpist, *τις δε αλλος διδασκαλος* and what other teacher *ποιησας* having made *τους μαθητας* his disciples *ἱκανους* able performers, *εαν* if *ελθοντες* going *προς αλλους* among other men *φανωσι* they show themselves *χειρους* inferior, *εχει αιτιαν* has [to bear] the blame *τουτου* of this? *Τις δε πατηρ* and

what father, *εαν* if *ὁ παις αυτου* his son *σωφρονῃ* is prudent *συνδιατριβων* associating with *τῳ* any man, *ὑστερον δε* but afterwards *γενηται* becomes *πονηρος* bad *συγγενομενος* being with *αλλῳ τῳ* some one else, *αιτιαται* blames *τον προσθεν* the first man, *αλλα* but *ουκ επαινει* does not praise *τον προτερον* the first *τοσουτῳ μαλλον* so much the more *ὁσῳ* in proportion as *φαινηται αν* he may appear *χειρων* worse *παρα τῳ ὑστερῳ* when in company with the last? *Αλλα* but *οἱ γε πατερες* fathers *αυτοι* themselves *συνοντες* associating *τοις υἱεσι* with their sons, *ουκ εχουσιν* have not *την αιτιαν* the blame *των παιδων πλημμελουντων* when their children transgress, *εαν* if *αυτοι* themselves *σωφρονωσιν* are prudent. 28. *Οὑτω δε* but in this way *και* also *ην* it was *δικαιον* just *κρινειν* to judge *Σωκρατη* Socrates: *ει μεν* if indeed *αυτος* himself *εποιει* did *τι* any thing *φαυλον* bad, *εδοκει αν* he would appear *εικοτως* reasonably *ειναι* to be *πονηρος* a bad man, *ει δε* but if *αυτος* himself *διετελει* continued *σωφρονων* to be prudent, *πως* how *εχοι αν* could he have *δικαιως* justly *την αιτιαν* the blame *κακιας* of vice *της ουκ ενουσης* which did not exist *αυτῳ* in him?

29. *Αλλα* but *ει και* if also *αυτος* himself *ποιων* doing *μηδεν πονηρον* nothing bad *επηνει* praised *εκεινους* them *ὁρων* when he saw them *πραττοντας* doing *φαυλα* bad acts, *επετιμωτο αν* he would be blamed *δικαιως*

with justice. *Αισθανομενος μεν τοινυν* perceiving however *Κριτιαν* Critias *ερωντα* loving *Ευθυδημου* Euthydemus, *και* and *πειρωντα* trying *χρησθαι* to make use of him *καθαπερ* as *οἱ απολαυοντες* those who enjoy *των σωματων* the bodies [of men] *προς τα αφροδισια* for amatory purposes, *απετρεπεν* he tried to divert him from it, *φασκων* saying *ειναι* that it was *ανελευθερον τε* both illiberal *και* and *ου πρεπον* not seemly *καλῳ* for an honourable *και αγαθῳ ανδρι* and good man *προσαιτειν* to ask *τον ερωμενον* the man he loved *ᾧ* to whom *βουλεται* he wishes *φαινεσθαι* to appear *αξιος* worthy *πολλου* of much, *ἱκετευοντα* beseeching him *ὡσπερ τους πτωχους* as the poor do *και δεομενον* and asking him *προσδουναι* to give [something] besides *και ταυτα* and this *μηδενος αγαθου* for no good. 30. *Του δε Κριτιου* but Critias *ουκ ὑπακουοντος* not listening *τοις τοιουτοις* to such arguments *ουδε αποτρεπομενου* and not being diverted [from his purpose], *λεγεται* it is said *τον Σωκρατη* that Socrates *ειπειν* said, *αλλων τε πολλων* when both many others *παροντων* were present *και του Ευθυδημου* and Euthydemus, *ὁτι* that *ὁ Κριτιας* Critias *δοκοιη* seemed *αυτῳ* to him *πασχειν ὑϊκον* to have the feeling of a pig, *επιθυμων* being desirous *προσκνησθαι* to rub *Ευθυδημῳ* against Euthydemus *ὡσπερ* as *τα ὑδια* little pigs *τοις λιθοις* against stones. 31. *Εξ ὡν δη* from which causes *ὁ Κριτιας* Critias *και* also *εμισει* hated *τον Σωκρατη*

Socrates ὡστε so that και also ὁτε when ων being των τριακοντα one of the thirty [tyrants] εγενετο he became νομοθετης a nomothete [law-framer] μετα Χαρικλεους with Charicles, απεμνημονευσεν αυτῳ he remembered it against him και and εγραψεν enrolled εν τοις νομοις among the laws μη διδασκειν that [men] should not teach τεχνην the art λογων of words, επηρεαζων insulting εκεινῳ him και and ουκ εχων not having ὁπη [any particular] whereby επιλαβοιτο he might take hold of him, αλλα but επιφερων αυτῳ bringing against him το επιτιμωμενον that which is charged κοινῃ in common τοις φιλοσοφοις against the philosophers ὑπο των πολλων by the multitude και and διαβαλλων calumniating him προς τους πολλους to the multitude. Ουδε γὰρ for neither εγωγε have I ουτε either αυτος myself πωποτε ever yet ηκουσα heard τουτο this Σωκρατους from Socrates ουτε ῃσθομην or known του αλλου any other person φασκοντος saying ακηκοεναι that he had heard it from him. 32. Εδηλωσε δε but he showed it: επει γαρ for when οἱ τριακοντα the thirty [tyrants] απεκτειναν had slain πολλους μεν many των πολιτων of the citizens και and ου not τους χειριστους the worst, προυτρεποντο δε and encouraged πολλους many αδικειν to do injustice, ὁ Σωκρατης Socrates ειπε που said by chance ὁτι that δοκοιη it seemed οἱ to him ειναι to be θαυμασ-

τον wonderful, ει if τις a man γενομενος becoming νομευς herdsman αγελης of a herd of oxen, και ποιων and making τας βους the cows ελαττους τε both fewer και χειρους and inferior, μη ὁμολογοιη should not acknowledge ειναι that he was κακος βουκολος a bad herdsman, ετι δε but still θαυμαστοτερον more wonderful ει if τις any one becoming προστα της ruler πολεως of a city και and ποιων making τους πολιτας the citizens ελαττους τε both fewer και χειρους and inferior μη αισχυνεται is not ashamed μηδε οιεται and does not think ειναι that he is κακος προστατης a bad ruler της πολεως of the city. 33. Τουτου δε but this απαγγελθεντος having been reported αυτοις to them, ὁ τε Κριτιας both Critias και and ὁ Χαρικλης Charicles καλεσαντε having called τον Σωκρατη Socrates εδεικνυτην τε both showed αυτῳ to him τον νομον the law και and απειπατην forbade him μη διαλεγεσθαι [not] to converse τοις νεοις with the young men. Ὁ δε Σωκρατης but Socrates επηρετο asked αυτω those two ει if εξειη it was permitted him πυνθανεσθαι to ask ει if τι any one των προαγορευομενων of the things announced to them μη αγνοοιτο was not understood: τω δε but those two εφατην said [he might]. 34. "Εγω τοινυν I then," εφη said he, "παρεσκευασμαι μεν am prepared πειθεσθαι to be obedient τοις to the laws: ὁπως δε but that μη λαθω παρανομησας I may not insensibly transgress τι in any point δι'

αγνοιαν through ignorance, *βουλομαι* I wish *μαθειν* to learn *τουτο* this *σαφως* clearly *παρ' ὑμων* from you, *ποτερον* whether *νομιζοντες* thinking *την τεχνην* that the art *των λογων* of words *ειναι* is *συν τοις* on the side of those things *ορθως λεγομενοις* that are spoken rightly *η* or *συν τοις* on the side of those *μη ορθως* [that are spoken] not rightly, *κελευετε* you bid me *απεχεσθαι* abstain *αυτης* from it. *Ει μεν γαρ* for if *συν τοις ορθως* on the side of things [spoken] rightly, *δηλον* it is manifest *ὁτι* that *αφεκτεον ειη* we must abstain *του ορθως λεγειν* from speaking rightly; *ει δε* but if *συν τοις* with those *μη ορθως* not rightly [spoken] *δηλον* it is manifest *ὁτι* that *πειρατεον* we must try *λεγειν* to speak *ορθως* rightly." 35. *Και* and *ὁ Χαρικλης* Charicles *οργισθεις* being angry *αυτῳ* with him *εφη* said, "*Επειδη* since, *ω Σωκρατες* oh Socrates, *αγνοεις* you are [so] ignorant, *προαγορευομεν σοι* we forewarn you *ταδε* this *οντα* which is *ευμαθεστερα* more easy to be understood, *μη διαλεγεσθαι* not to converse *ὁλως* at all *τοις νεοις* with the young men." *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Ἱνα τοινυν* in order then that *μη ῃ* it may not be *αμφιβολον* doubtful, *ὁρισατε* define *μοι* to me *μεχρι ποσων ετων* up to how many years *δει νομιζειν* I must consider *τους ανθρωπους* men *ειναι* to be *νεους* young." *Και* and *ὁ Χαρικλης* Charicles *ειπε* said, "*Ὁσουπερ χρονου* during all the time that *ουκ εξεστιν* it is not

allowed them *βουλευειν* to be members of the senate *ὡς* as *ουπω* not yet *ουσι* being *φρονιμοις* prudent: *μηδε συ διαλεγου* and do not converse *νεωτεροις* with those who are younger *τριακοντα ἐτων* than thirty years." "*Μηδε* not even *εαν* if *ωνωμαι τι* I buy any thing," *εφη* said he, "*εαν* if *νεωτερος* one who is younger *τριακοντα ετων* than thirty years *πωλῃ* sells it, *ερωμαι* may I ask *ὁποσου* for how much *πωλει* he sells it?" "*Ναι* yes, [you may] *τα γε τοιαυτα* in such cases," *εφη* said *ὁ Χαρικλης* Charicles, "*αλλα τοι* but in truth *συγε* you, *ω Σωκρατες* oh Socrates, *ειωθας* are accustomed *ειδως* though you know *πως* how *τα πλειστα* most things *εχει* are, *ερωταν* to ask [about them]: *μη ουν ερωτα* do not then ask *ταυτα* these things." "*Μηδε αποκρινωμαι ουν* and must I then not answer," *εφη* said he, "*αν* if *τις νεος* any young man *ερωτᾳ με* asks me, *εαν* if *ειδῶ* I know? *οἱον* as for instance '*Που* where *οικει* dwells *Χαρικλης* Charicles?' *η* or '*Που* where *εστιν* is *Κριτιας* Critias?' "*Ναι* yes, *τα γε τοιαυτα* [you may answer] such things," *εφη* said *ὁ Χαρικλης* Charicles. 37. '*Ο δε Κριτιας* but Critias *εφη* said, "*Αλλα* but *δεησει* it will be necessary *σε* for you *απεχεσθαι* to keep aloof *τωνδε* from these, *ω Σωκρατες* oh Socrates, *των σκυτεων* from curriers, *και των τεκτονων* and builders, *και των χαλκεων* and braziers: *και γαρ οιμαι* for I also think *αυτους* that they *ηδη* already *κατατετριφθαι* have been

worn out *διαθρυλλουμένους* being talked deaf *ὑπο σου* by you." "*Ουκουν* [must I] not then [abstain]" *εφη* said *ὁ Σωκρατης* Socrates, "*και* also *των ἑπομενων* from the subjects which follow *τουτοις* on those points, *του δε δικαιου* both justice, *και του ὁσιου* and righteousness *και των αλλων* and other subjects *των τοιουτων* of such kind?" "*Ναι* yes *μα Δια* by Jove," *εφη* said *ὁ Χαρικλης* Charicles, "*και* and *των βουκολων γε* from herdsmen: *ει δε μη* but if you do not, *φυλαττου* beware *ὁπως* that *και συ* you also *μη ποιησεις* will not make *τας βους* your cows *ελαττους* fewer." 38. ***Ενθα*** there *και* also *εγενετο* it became *δηλον* evident *ὁτι* that *ωργιζοντο* they were angry *τῳ Σωκρατει* with Socrates *του λογου* his remark *περι των βοων* concerning the oxen *απαγγελθοντος* having been reported *αυτοις* to them.

Οἱά μεν οὑν of what nature then *εγεγονει* had been *ἡ συνουσια* the companionship *Κριτιᾳ* of Critias *προς Σωκρατη* with Socrates *και* and *ὡς ειχον* how they stood *προς αλληλους* to one another *ειρηται* has been stated. 39. ***Εγωγε*** *δε* but I for my part *φαιην αν* would say *ειναι* that there is *μηδεμιαν παιδευσιν* no instruction *μηδενι* for any one *παρα του μη αρεσκοντος* from the man who does not please him. *Κριτιας δε* but Critias *και Αλκιβιαδης* and Alcibiades, *Σωκρατους ουκ αρεσκοντος* though Socrates did not please *αυτοις* them, *ὡμιλησατην* associated *τῳ* with

him *ὁν χρονον* during the time that *ὡμιλειτην* they did associate with him, *αλλα* but *ὡρμηκοτε* being desirous *ευθυς* immediately *εξ αρχης* from the beginning *προεσταναι* to be at the head *της πολεως* of the state. *Ετι γαρ* for still *συνοντες* whilst associating *Σωκρατει* with Socrates *ουκ επεχειρουν* they did not attempt *διαλεγεσθαι* to discourse *τισιν αλλοις* with any others *μαλλον* more *η* than *τοις πραττουσι* with those who transact *μαλιστα* for the most part *τα πολιτικα* political affairs. 40. *Λεγεται γαρ* for it is said *Αλκιβιαδην* that Alcibiades, *πριν ειναι* before he was *εικοσιν ετων* [at the age] of twenty years, *διαλεχθηναι* discoursed *τοιαδε* in this way *περι νομων* about laws *Περικλει* with Pericles *οντι* who was *επιτροπῳ μεν* guardian *ἑαυτου* of himself, *προστατῃ δε* and leader *της πολεως* of the state. 41. *Φαναι* that he said, "*Ειπε μοι* tell me, *ω Περικλεις* oh Pericles, *εχοις αν* would you be able *διδαξαι με* to inform me *τι* what *νομος* law *εστιν* is?" *τον Περικλεα* that Pericles *φαναι* said "*Παντως δηπου* certainly I could." *Τον Αλκιβιαδην* that Alcibiades *φαναι* said, "*Διδαξον δη* tell me then *προς των θεων* by the gods: *ὡς* since *εγω* I *ακουων* hearing *επαινουμενων τινων* when some were praised *ὁτι* because *ειεν* they are *ανδρες* men *νομιμοι* obedient to the laws, *οιμαι* think *τον μη ειδοτα* that the man who does not know *τι* what *νομος* law *εστιν* is *μη αν τυχειν* could not obtain *τουτου του*

επαινου this place *δικαιως* justly." 42. "*Αλλα* but *επιθυμεις* you desire, *ω Αλκιβιαδη* oh Alcibiades," *φαναι* said *τον Περικλεα* Pericles, "*πραγματος* a thing *ουδεν τι χαλεπου* not at all difficult, *βουλομενος* wishing *ειδεναι* to know *τι* what *νομος* law *εστιν* is: *παντες γαρ οὑτοι* for all these *εισι νομοι* are laws, *οὑς* which *το πληθος* the multitude *συνελθον* having come together *και δοκιμασαν* and having approved *εγραψεν* has put down in writing, *φραζον* declaring *ἁ τε* both what things *δει* we ought *ποιειν* to do *και* and *ἁ* what *μη* not." "*Ποτερον δε* but whether of the two, *νομισαν* ordaining *δειν* that men ought *ποιειν* to do *αγαθα* good things *η* or *τα κακα* bad things? "*Τα αγαθα* good things *νη Δια* by Jupiter," *φαναι* said he, "*ω μειρακιον* young man, *ου δε* but not *τα κακα* evil things." 43. "*Εαν δε* but if *μη το πληθος* not the multitude, *αλλα* but, *ὡσπερ* as *ὁπου* where *εστι* there is *ολιγαρχια* an oligarchy, *ολιγοι* the few *συνελθοντες* having come together *γραψωσι* shall have enrolled *ὁ τι* what *χρη ποιειν* men are to do, *τι* what *εστιν* are *ταυτα* these things?" "*Παντα* all things," *φαναι* said he, "*ὁσα* as many as *το κρατουν* the ruling power *της πολεως* of the state *βουλευσαμενον* having deliberated *ἁ* what *χρη ποιειν* men are to do *γραψη* shall have enrolled in writing, *καλειται νομος* is called law." "*Καν τυραννος ουν* and if however a tyrant *κρατων* having the rule *της πολεως* of the

state *γραφῃ* has written *τοις πολιταις* for the citizens *ἁ* what things *χρη ποιειν* they must do, *και ταυτα εστιν* are these also *νομος* law?" "*Και* also," *φαναι* said he, "*ὁσα* whatever things *τυραννος* a tyrant *αρχων* who rules *γραφει* writes down, *και ταυτα* these also *νομος καλειτει* are called law." 44. "*Τι δε* but what," *φαναι* said he, "*ω Περικλεις* oh Pericles, *εστιν* is *βια* force *και ανομια* and lawlessness? *αρ' ουκ* is it not *ὁταν* when *ὁ κρειττων* the stronger *μη πεισας* not having persuaded *τον ἡττω* the weaker *αλλα* but *βιασαμενος* using force *αναγκασῃ* compels him *ποιειν* to do *ὁ τι* whatever *δοκῃ αν* may seem good *αυτῳ* to himself?" "*Δοκὲι* it seems so *εμοιγε* to me," *φαναι* said *τον Περικλεα* Pericles. "*Και* and *ὁσα αρα* whatever then *τυραννος* a tyrant *μη πεισας* not having persuaded *τους πολιτας* the citizens *αναγκαζει* compels them *ποιειν* to do *γραφων* putting it down in writing, *εστιν* is it *ανομια* lawlessness?" "*Δοκει* it seems so *μοι* to me," *φαναι* said *τον Περικλεα* Pericles, "*ανατιθεμαι γαρ* for I put back *το* the [remark I made] *ὁσα* that whatever things *τυραννος* a tyrant *γραφει* enrols *μη πεισας* not having persuaded [the people] *νομον ειναι* is law." 45. "*Ὁσα δε* but whatever things *οἱ ολιγοι* the few *γραφουσιν* enrol *μη πεισαντες* not having persuaded *τους πολλους* the many *αλλα* but *κρατουντες* having the mastery, *ποτερον* whether *φωμεν* must we say *ειναι* that it is *βιαν* violence *η* or

μη φωμεν not say so?" "*Παντα* all things *δοκει* seem *μοι* to me," *φαναι* said *τον Περικλεα* Pericles, "*ὁσα* whatever *τις* any one *αναγκαζει* compels *τινα* any one *ποιειν* to do *μη πεισας* not having persuaded him, *ειτε* whether *γραφων* putting it in writing *ειτε μη* or not, *ειναι* to be *βια* violence *μαλλον* rather *η νομος* than law." "*Και* and *ὁσα αρα* whatever things then *το παν πληθος* the whole multitude *κρατουν* having the mastery *των εχοντων* of the men who possess *τα χρηματα* wealth *γραφει* puts down in writing *μη πεισαν* not having persuaded them, *ειη αν* would be *βια* violence *μαλλον* rather *η νομος* than law?" 46. "*Μαλα τοι* most certainly," *φαναι* said *τον Περικλεα* Pericles, "*ω Αλκιβιαδη* oh Alcibiades, *και ἡμεις* and we [I] *οντες τηλικουτοι* when we were of the same age *ημεν* were *δεινοι* clever *τα τοιαυτα* at such things: *και εμελετωμεν γαρ* for we both studied *και* and *εσοφιζομεθα* devised *τοιαυτα* such things *οἱαπερ* as *και συ* you also *νυν* now *δοκεις* seem *εμοι* to me *μελεταν* to be studying." *Τον δε Αλκιβιαδη* but that Alcibiades *φαναι* said, "*Ειθε* would that *συνεγενομην* I had been with *σοι* you, *ω Περικλεις* oh Pericles, *τοτε* at that time *ὁτε* when *ησθα* you were *δεινοτατος* the most clever *σαυτου* of yourself [of what you ever were] *ταυτα* in such matters."

47. *Επει τοινυν ταχιστα* as soon therefore as *ὑπελαβον* they thought *ειναι* that they were

κρειττονες more powerful *των πολιτευομενων* than the [usual] politicians, *ουκετι προσηεσαν μεν* they no longer came near *Σωκρατει* to Socrates: *ουτε γαρ* for neither *ηρεσκε* did he please *αυτοις* them *αλλως* otherwise, *ει τε* and if *προσελθοιεν* they came to him, *ηχθοντο* they were vexed *ελεγχομενοι* being rebuked *ὑπερ ὡν* for the things in which *ἡμαρτανον* they offended; *επραττον δε* but they attended to *τα* the affairs *της πολεως* of the state *ὡνπερ ἑνεκεν* on account of which *και* also *προσηλθον* they had come *Σωκρατει* to Socrates. 48. *Αλλα* but *Κριτων τε* both Crito *ην* was *ὁμιλητης* an associate *Σωκρατους* of Socrates *και Χαιρεφων* as well as Chærephon *και* and *Χαιρεκρατης* Chærecrates *και* and *Ἑρμογενης* Hermogenes *και Σιμμιας* and Simmias *και Κεβης* and Cebes *και Φαιδωνδας* and Phædondas *και αλλοι* and others, *οἱ* who *συνησαν* associated *εκεινῳ* with him, *ου* not *ἱνα* that *γενοιντο* they might become *δημηγορικοι* public speakers *η* or *δικανικοι* barristers, *αλλα* but *ἱνα* that *γενομενοι* becoming *καλοι τε* both honourable *και αγαθοι* and good *δυναιντο* they might be able *καλως* honourably *χρησθαι* to deal with *και οικῳ* both house *και οικεταις* and household *και οικειοις* and kinsmen *και φιλοις* and friends *και πολει* and city *και πολιταις* and citizens. *Και ουδεις* and no one *τουτων* of these *ων* being *ουτε νεωτερος* either young *ουτε πρεσβυτερος* or old *ουτε* either *εποιησε* did *ουδεν*

κακον any evil deed *ουτε εσχεν* or bore *αιτιαν* the accusation [of having done one].

49. " *Αλλα* but *Σωκρατης γε* Socrates," *εφη* said *ὁ κατηγορος* the accuser, *εδιδασκε* taught *προπηλακιζειν* to insult *τους πατερας* fathers, *πειθων μεν* persuading *τους συνοντας* those who associated *αυτῳ* with him *ποιειν* that he made them wiser *των πατερων* than their fathers, *φασκων δε* and saying *εξειναι* that it was allowed *κατα νομον* according to the law *ἑλοντι* [for a man detecting] *τον πατερα* his father *παρανοιας* of madness *δησαι* to confine him, *χρωμενος* using *τουτῳ τεκμηριῳ* this argument *ὡς* that *νομιμον ειη* it was lawful *τον αμαθεστερον* for the more uninstructed *δεδεσθαι* to be confined *ὑπο του σοφωτερου* by one who was wiser. 50. *Σωκρατης δε* but Socrates *ῳετο* thought *τον μεν δεσμευοντα* that he who confined [another] *αμαθιας ἑνεκα* for ignorance *δεδεσθαι αν* would be bound *και αυτον* himself also *δικαιως* justly *ὑπο των επισταμενων* by those who knew *ἁ* things which *αυτος* himself *μη επισταται* does not know: *και* and *των τοιουτων ἑνεκα* on account of such things *πολλακις εσκοπει* he often used to consider *τι* in what *αμαθια* ignorance *διαφερει* differs *μανιας* from madness: *και* and *ῳετο* he thought *τους μεν μαινομενους* that the mad *δεδεσθαι αν* might be confined *συμφεροντως* beneficially *και ἑαυτοις* both for themselves *και* and *τοις φιλοις* for their friends, *τους δε μη επιστα-*

μενους but that those who did not know *τα δεοντα* what was necessary *μάνθανειν αν* might learn *δικαιως* with propriety *παρα των επισταμενων* from those who knew. 51. *Αλλα* but *Σωκρατης γε* Socrates, *εφη* said *ὁ κατηγορος* the accuser, *εποιει* made *ου μονον* not only *τους πατερας* fathers *αλλα* but *και* also *τους αλλους συγγενεις* one's other kinsmen *ειναι* to be *εν ατιμιᾳ* in contempt *παρα τοις* with those *συνουσιν* who associated *ἑαυτῳ* with himself, *λεγων* saying *ὡς* that *οἱ συγγενεις* one's kinsmen *ωφελουσι* benefit *ουτε* neither *τους καμνοντας* those who are ill *ουτε* nor *τους δικαζομενους* those who have lawsuits, *αλλα* but *οἱ ιατροι* physicians [benefit] *τους μεν* the ones, *τους δε* and the others *οἱ επισταμενοι* those who know how *συνδικειν* to aid in law-suits. 52. *Εφη δε* but he said *και* also *αυτον* that he *λεγειν* stated *περι των φιλων* about friends *ὡς* that *ουδεν οφελος* it was no advantage *ειναι* that they should be *ευνους* well-disposed, *ει μη* unless *και* also *δυνησονται* they should be able *ωφελειν* to help: *αυτον δε* and that he *φασκειν* said *μονους* that those only *ειναι* are *αξιους* worthy *τιμης* of honour *τους ειδοτας* who know *και δυναμενους* and are able *ἑρμηνευσαι* to explain *τα δεοντα* what was needful. *Αυτον ουν* that he then *αναπειθοντα* persuading *τους νεους* the young *ὡς* that *ειη* he was *αυτος τε* both himself *σοφωτατος* most wise *και* and *'κανωτατος* most able *ποιησαι* to make *αλλους*

others *σοφους* wise, *οὑτω διατιθεναι* so disposed *τους συνοντας* those who associated *ἑαυτῳ* with him *ὡστε* that *τους αλλους* other men *ειναι* were *μηδαμου* by no means *παρ' αυτοις* among them *προς αυτον* compared to him. 53. *Εγω δε* but I *οιδα μεν* know *αυτον* that he *και λεγοντα* both said *ταυτα* this *περι πατερων τε* concerning both men's fathers *και* and *των αλλων συγγενων* one's other kinsmen *και* and *περι φιλων* concerning friends and *προς τουτοις γε δη* in addition to this indeed *ὁτι* that *της ψυχης εξελθουσης* when the life has departed, *εν ᾑ* in which *μονῃ* alone *γιγνεται* exists *φρονησις* intelligence, *εξενεγκοντες* carrying out *το σωμα* the body *του ανθρωπου* of the man *οικειοτατου* who is even most intimate *αφανιζουσι* they put it out of sight *την ταχιστην* in the quickest way possible. 54. *Ελεγε δε* and he said *ὁτι* that *και ζων* even when alive *ἑκαστος* each man *αυτος τε* both himself *αφαιρει* removes *και* and *παρεχει αλλῳ* permits another [to remove] *ὁ τι* whatever *ῃ αν* may be *αχρειον* useless *και* and *ανωφελες* unprofitable *του σωματος ἑαυτου* from his own body *ὁ* which *φιλει* he loves *μαλιστα* most *παντων* of all things. *Αυτοι τε γε* both themselves at least *αφαιρουσι* remove *αὑτων* from themselves *ονυχας τε* both nails *και τριχας* and hair *και τυλους* and warts [corns &c. &c.] *και παρεχουσιν* and allow *τοις ιατροις* physicians *μετα πονων τε* both with toil *και αλγηδονων* and suffering

και αποτεμνειν both to cut away *και αποκαειν* and to cauterize, *και οιονται* and think *δειν* that they ought *και τινειν* even to pay *αυτοις* to them *μισθον* recompense *τουτου χαριν* on account of this: *και* and *αποπτυουσι* they spit away *το σιαλον* the spittle *εκ του στοματος* out of their mouth *ὡς δυνανται πορρωτατω* as far as they can, *διοτι* because *ωφελει μεν* it benefits *αυτους* them *ουδεν* not at all *ενον* remaining in them, *μαλλον δε* but rather *βλαπτει* hurts them *πολυ* much. 55. *Ταυτα ουν* this then *ελεγεν* he said, *ου* not *διδασκων* teaching *κατορυττειν μεν* to bury *τον πατερα* one's father *ζωντα* alive *κατατεμνειν δε* and to cut *ἑαυτον* one's self, *αλλα* but *επιδεικνυων* showing *ὁτι* that *το αφρον* what has no sense *εστιν* is *ατιμον* valueless *παρεκαλει* he exhorted *επιμελεσθαι* that [a man] should take care *του ειναι* of being *ὡς φρονιμωτατον* as prudent as possible *και* and *ωφελιμωτατον* as useful as possible, *ὁπως* that *εαν τε* both if *βουληται* he wishes *τιμασθαι* to be honoured *ὑπο πατρος* by his father *εαν τε* and if *ὑπο αδελφου* by his brother *εαν τε* and if *ὑπ' αλλου τινος* by any other *μη αμελῃ* he should not be negligent *πιστευων* trusting *τῳ ειναι* to his being *οἰκειος* intimate, *αλλα* but *πειραται* should endeavour *ειναι* to be *ωφελιμος* useful *τουτοις* to those *ὑφ' ὡν* by whom *βουληται αν* he may wish *τιμασθαι* to be honoured.

56. *Ὁ δε κατηγορος* but the accuser *εφη*

said *αυτον* that he *και* also *εκλεγομενον* selecting *τα πονηροτατα* the worst parts *των ενδοξοτατων ποιητων* of the most famous poets *και* and *χρωμενον* using *τουτοις μαρτυριοις* these as testimonies *διδασκειν* taught *τους συνοντας* those who associated with him *ειναι* to be *κακουργους τε* both wicked *και τυραννικους* and tyrannical: *'Ησιοδου μεν* of Hesiod *το* the [verse],

"*Εργον δε* but work *ουδεν ονειδος* is no reproach, *αεργειη δε τε* but idleness *ονειδος* is a reproach:"

αυτον δη that he indeed *λεγειν* said *τουτο* this *ὡς* that *ὁ ποιητης* the poet *κελευει* bids us *απεχεσθαι* abstain *μηδενος εργου* from no work *μητ' αδικου* [n]either unjust *μητ' αισχρου* [nor] disgraceful, *αλλα* but *ποιειν* to do *και ταυτα* even these *επι τῳ κερδει* for the sake of gain. 57. *Επει δε* but when *Σωκρατης* Socrates *διομολογησαιτο* concluded *το μεν ειναι* that to be *εργατην* a worker *ειναι* is *ωφελιμον τε* both useful *και αγαθον* and good *ανθρωπῳ* for a man, *το δε* but to [be] *αργον* idle *βλαβερον τε* is both harmful *και κακον* and evil, *και* and *το μεν εργαζεσθαι* to work *αγαθον* is good *το δε αργειν* but to be idle *κακον* evil, *εφη* he said *τους μεν ποιουντας* that those who do *τι* any thing *αγαθον* good *εργαζεσθαι τε* both work *και* and *ειναι* are *εργατας* workers, *τους δε κυβευοντας* but those who dice *η* or *ποιουντας* who do *αλλο τι* any thing else *πονηρον* wicked *και* and *επιζημιον* pernicious

απεκαλει he called *αργους* idle. *Εκ δε τουτων* now from these remarks *το* the [verse] *ορθως αν εχοι* would be right:

"*Εργον δε* but work *ουδεν ονειδος* is no reproach, *αεργειη δε τε* but idleness *ονειδος* is a reproach."

58. *Ὁ δε κατηγορος* but the accuser *εφη* said *αυτον* that he *πολλακις* often *λεγειν* quoted *το* [the narrative] *Ὁμηρου* of Homer *ὁτι* that *Οδυσσευς* Ulysses "*ὁντινα μεν βασιληα* whatever king *και εξοχον ανδρα* and leading man *κιχειη* he found, *παραστας* standing beside him *ερητυσασκε* restrained *τονδε* him *αγανοις επεεσσι* with mild words, '*Δαιμονιε* d—n it, sir, *ουκ εοικεν* it is not fit *σε* that thou *δεδισσεσθαι* shouldst fear *ὡς* as *κακον* a coward *αλλα* but *αυτος τε* both thyself *καθησο* sit down *και* and *ἱδρυε* seat *αλλους λαους* the other people.' *Ὁν δε ανδρα* but whatever man *αυ* again *δημου* of the people *ιδοι* he saw *εφευροι τε* and found *βοοωντα* clamouring, *ελασασκεν* he struck *τον* him *σκηπτρῳ* with his staff *ὁμοκλησασκε τε* and rebuked *μυθῳ* with these words: '*Δαιμονιε* you d—d scamp, *ἡσο* sit *ατρεμας* quiet, *και ακουε* and hear *μυθον* the talk *αλλων* of others *οἱ* who *εισιν* are *φερτεροι* better *σεο* than thou; *συ δε* but thou *απτολεμος* art unwarlike *και αναλκις* and weak, *ουτε* neither *ποτε* ever *εναριθμιος* of any account *εν πολεμῳ* in war *ουτε* nor *ενι βουλῃ* in counsel.' *Αὐτον δη* [he said] that he *εξηγεισθαι* ex-

plained *ταυτα* these words *ώς* that *ὁ ποιητης* the poet *επαινοιη* approved *τους δημοτας* that those who were men of the people *και πενητας* and poor *παιεσθαι* should be beaten. 59. *Σωκρατης δε* but Socrates *ουκ ελεγε* did not say *ταυτα* this; (*ῳετο γαρ αν* for he would have thought *ουτω γε* in that case *και ἑαυτον* that himself also *δειν* ought *παιεσθαι* to be beaten;) *αλλα* but *εφη* he said *τους οντας* that those who are *ωφελιμους* useful *μητε* neither *λογῳ* in word *μητε* nor *εργῳ* in deed *και* and *ἱκανους* able *βοηθειν* to aid *μητε* neither *τῳ στρατευματι* the army *μητε* nor *πολει* the state *μητε* nor *αυτῳ τῳ δημῳ* the people itself *ει* if *τι δεοι* there be any need, *αν τε* and if *αλλως* otherwise *προς τουτῳ* in addition to this *ωσι* they are *και* also *θρασεις* audacious, *κωλυεσθαι* should be checked *παντα τροπον* in every way *και αν* even if *τυγχανωσι* they happen *οντες* to be *πανυ πλουσιοι* very rich. 60. *Αλλα* but *Σωκρατης γε* Socrates at least *τα εναντια* the very opposite *τουτων* of all this *φανερος ην* showed himself *ων* to be *και δημοτικος* both a man of the people *και φιλανθρωπος* and a lover of mankind. *Εκεινος γαρ* for he *λαβων* having admitted *πολλους επιθυμητας* many admirers *και αστους* both citizens *και ξενους* and foreigners *επραξατο* exacted *ουδενα πωποτε μισθον* never any pay *της συνουσιας* for being with him, *αλλα* but *επηρκει* supplied *αφθονως* unstintingly *των*

ἑαυτου from his own stores πασι to all: ὡν of whom τινες some λαβοντες having received μικρα μερη small portions παρ' αυτου from him προικα gratuitously επωλουν sold them τοις αλλοις to the rest πολλου for much money, και and ουκ ησαν were not δημοτικοι men of the people ὡσπερ εκεινος as he [was]. Ου γαρ ηθελον for they were not willing διαλεγεσθαι to discourse τοις μη εχουσι to those who had not χρηματα money διδοναι to give. 61. Αλλα but Σωκρατης γε Socrates και also προς τους αλλους ανθρωπους in comparison with other men παρειχε conferred κοσμον honour τη πολει on the city πολλῳ μαλλον much more η than Λιχας Lichas, ὁς who γεγονε became ονομαστος famous επι τουτῳ for this, τῃ on the city Λακεδαιμονιων of the Lacedæmonians. Λιχας μεν γαρ for Lichas ταις Γυμνοπαιδιαις at the Gymnopædiæ εδειπνιζε entertained at supper τους ξενους the strangers επιδημουντας who were sojourning εν Λακεδαιμονι in Lacedæmon, Σωκρατης δε but Socrates δια παντος του βιου through all his life δαπανων spending τα ἑαυτου his own property ωφελει τα μεγιστα did the greatest good to παντας τους βουλομενους all those who wished it: απεπεμπε γαρ for he sent away τους συγγιγνομενους those who associated with him ποιων making them βελτιους better.

62. Εμοι μεν δη to me then Σωκρατης Socrates ων being τοιουτος such a man εδοκει seemed ειναι to be αξιος worthy τιμης of

honour *μαλλον* rather *η* than *θανατου* of death *τη πολει* at the hands of the state. *Τις δε* and any one *σκοπων* viewing it *και* also *κατα τους νομους* according to the laws *εὕροι αν* would find *τουτο* this. *Κατα γαρ τους νομους* for according to the laws, *εαν* if *τις* any one *γενηται φανερος* be detected *κλεπτων* stealing *η* or *λωποδυτων* robbing people's clothes *η* or *βαλαντιοτομων* cutting purses *η* or *τοιχωρυχων* house-breaking *η* or *ανδραποδιζομενος* kidnapping *η* or *ἱεροσυλων* robbing temples, *ἡ ζημια* the penalty *τουτοις* on such men *εστιν* is *θανατος* death : *ὡν* from which things *εκεινος* he *απειχεν* abstained *πλειστον* most *παντων ανθρωπων* of all men. 63. *Αλλα μην* but yet *εγενετο* he was *αιτιος* answerable *τη πολει* to the city *ουτε* neither *πολεμου* for any war *πωποτε* ever yet *συμβαντος* having turned out *κακως* badly *ουτε* nor *στασεως* for sedition *ουτε* nor *προδοσιας* for treachery *ουτε* nor *αλλου ουδενος* for any other evil : *ουδε μην* nor indeed *ουτε πωποτε απεστερησε* did he either ever yet deprive *ουδενα ανθρωπων* any man *αγαθων* of good things *ουτε περιεβαλεν* or involve him *κακοις* in evil things, *αλλα* but *ουδε* neither *πωποτε εσχεν* had he ever *αιτιαν* the blame *ουδενος* of any *των ειρημενων* of the things I have mentioned. 64. *Πως ουν* how then *ειη αν* could he be *ενοχος* liable *τη γραφη* to the indictment? *ὁς* who *αντι μεν* instead *του μη νομιζειν* of not believing in *θεους* gods, *ὡς* as *εγεγραπτο* had

been written *εν τῃ γραφῃ* in the indictment *φανερος ην* was manifest *θεραπευων* worshipping *τους θεους* the gods *μαλιστα* most *παντων ανθρωπων* of all men, *αντι δε* and instead *του διαφθειρειν* of corrupting *τους νεους* the young, *ὁ* which indeed *ὁ γραψαμενος* he who drew the indictment *ῃτιατο αυτον* accused him [of doing], *φανερος ην* was manifest *παυων μεν* checking *τους* those *των συνοντων* of his own associates *εχοντας* who had *πονηρας επιθυμιας* evil passions, *τουτων* from [indulging] these, *προτρεπων δε* and exhorting them *επιθυμειν* to desire *της καλλιστης* the most noble *και* and *μεγαλοπρεπεστατης αρετης* most magnificent virtue, *ῃ* by which *ευ οικουσι* they well administer *πολεις τε* both states *και οικους* and private houses; *πως δε* but how *πραττων ταυτα* acting thus *ουκ ην* was he not *αξιος* worthy *μεγαλης τιμης* of great honour *τῃ πολει* at the hands of the state?

III. *Ὡς δε δη* but that *και* also *εδοκει* he seemed *μοι* to me *ωφελειν* to benefit *τους συνοντας* those who were with him, *τα μεν* partly *εργῳ* by deed *δεικνυων* showing *ἑαυτον* himself *οἱος* what sort of man *ην* he was, *τα δε* and partly *και* also *διαλεγομενος* discoursing, *τουτων δη* of these things then *γραψω* I will write *ὁποσα* as many as *διαμνημονευσω αν* I shall remember. *Τα μεν τοινυν* now in matters *προς τους θεους* that concern the gods *φανερος ην* he showed himself *και ποιων* both doing *και λεγων* and saying *ᾗπερ* in the same

way as ἡ *Πυθια* the Pythian [priestess] *αποκρινεται* answers *τοις ερωτωσι* to those who ask *πως* how *δει* one ought *ποιειν* to act *η* either *περι θυσιας* concerning a sacrifice *η* or *περι θεραπειας* concerning the observance *προγονων* of one's ancestors *η* or *περι αλλου τινος* concerning any other *των τοιουτων* of such things: ἡ *τε γαρ Πυθια* for both the Pythoness *αναιρει* gives answer *ποιουντας* that those who act *νομῳ* according to the law *πολεως* of the state *ποιειν αν* would act *ευσεβως* righteously, *Σωκρατης τε* and Socrates *και αυτος* both himself *εποιει* acted *οὑτω* so *και* and *παρῄνει* advised *τοις αλλοις* others, *ενομιζε δε* but he thought *ποιουντας* that [men] acting *αλλως πως* in any other way *ειναι* are *περιεργους* over-busy *και ματαιους* and vain. 2. *Και ηυχετο δε* but he also prayed *προς τους θεους* to the gods *ἁπλως* simply *διδοναι* to give us *τα αγαθα* things good for us, *ὡς τους θεους ειδοτας* since the gods know *καλλιστα* best *ὁποια* what things *εστιν αγαθα* are good for us: *ενομιζε δε* but he thought *τους ευχομενους* that those who pray for *χρυσιον* gold *η αργυριον* or silver *η τυραννιδα* or kingly power *η* or *αλλο τι* any other *των τοιουτων* of such things *ευχεσθαι* pray for *ουδεν* nothing *διαφορον* different *η* than *ει* if *ευχοιντο* they prayed for *κυβειαν* playing at dice *η* or *μαχην* fighting *η* or *αλλο τι* any other *των* of the things *φανερως αδηλων* which are manifestly uncertain *ὁπως* how *αποβησοιτο* they would turn out.

3. *Θυων δε* but when sacrificing *μικρας θυσιας* small sacrifices *απο μικρων* from his small means *ἡγειτο* he thought *ουδεν μειουσθαι* that he did not fall short *των θυοντων* of those who sacrificed *πολλα* many *και μεγαλα* and great [offerings] *απο πολλων* from many *και μεγαλων* and great [resources]. *Εφη γαρ* for he said *ουτε καλως εχειν* that neither would it be right *τοις θεοις* for the gods, *ει* if *εχαιρον* they took pleasure *ταις μεγαλαις θυσιαις* in great sacrifices *μαλλον* more *η* than *ταις μικραις* in small ones, (*πολλακις γαρ* for that often *τα* the offerings *παρα των πονηρων* from bad men *ειναι αν* would be *μαλλον κεχαοισμενα* more grateful *αυτοις* to them *η* than *τα* those *παρα των χρηστων* from the good,) *ουτε* nor *ειναι αν* would it be *αξιον* worth while *τοις ανθρωποις* for men *ζην* to live, *ει* if *τα* the offerings *παρα των πονηρων* from the wicked *ην* were *μαλλον κεχαρισμενα* more grateful *τοις θεοις* to the gods *η* than *τα* those *παρα των χρηστων* from the good : *αλλα* but *ενομιζεν* he thought *τους θεους* that the gods *χαιρειν* rejoiced *μάλιστα* most *ταις τιμαις* in the honours [they received] *παρα των ευσεβεστατων* from the most pious. *Ην δε* and he was *επαινετης* an approver *και* also *του επους τουτου* of this verse,

"*Ερδειν δε* and to perform *ἱερα* sacrifices *αθανατοισι θεοισι* to the immortal gods *κατα δυναμιν* according to one's ability."

εφη δε and he said *και προς φιλους* that

towards friends also *και ξενους* and strangers *και* and *προς την αλλην διαιταν* as regards the rest of life *ειναι* it is *καλην παραινεσιν* a good admonition *την* which tells us *ερδειν* to act *καδδυναμιν* according to our ability.

4. *Ει δε* but if *τι* any thing *δοξειεν* appeared *σημαινεσθαι* to be intimated *αυτῳ* to him *παρα των θεων* from the gods *ἡττον αν επεισθη* he would less be persuaded *ποιησαι* to act *παρα τα σημαινομενα* contrary to such intimations *η* than *ει* if *τις* any one *επειθεν αυτον* persuaded him *λαβειν* to take *ἡγεμονα* as guide *ὁδου* of his road *τυφλον* one who was blind *και μη ειδοτα* and who did not know *την ὁδον* the way *αντι βλεποντος* instead of one who saw *και ειδοτος* and knew: *κατηγορει δε* and he blamed *μωριαν* the folly *και των αλλων* of others also, *οἱ τινες* who *ποιουσι τι* do any thing *παρα τα σημαινομενα* contrary to what has been intimated *ὑπο των θεων* by the gods, *φυλαττομενοι* whilst guarding against *την αδοξιαν* bad repute *παρα τοις ανθρωποις* among men. *Αυτος δε* but himself *ὑπερεωρα* neglected *παντα τα ανθρωπινα* all human considerations *προς την συμβουλιαν* compared with counsel *παρα των θεων* from the gods.

5. *Επαιδευσε δε* but he regulated *την τε ψυχην* both his soul *και το σωμα* and body *διαιτῃ* by a mode of life *ᾗ* which *τις* any man *χρωμενος* using *διαγοι αν* might go on *θαρραλεως* confidently *και ασφαλως* and safely *ει μη* unless *τι δαιμονιον* any thing from the gods

ειη were to happen, *και* and *ουκ αν απορησειε* would not be in want *τοσαυτης δαπανης* of so much expense [as would be needful]. *Ην γαρ* for he was *οὑτω ευτελης* so inexpensive *ὡστε* that *ουκ οιδα* I know not *ει* whether *τις* any one *εργαζοιτο αν* would earn *οὑτως ολιγα* so little *ὡστε* as *μη λαμβανειν* not to receive *τα αρκουντα* what was sufficient *Σωκρατει* for Socrates. *Εχρητο μεν γαρ* for he used *τουσουτῳ σιτῳ* so much food *ὁσον* as *ησθιεν* he ate *ἡδεως* with pleasure; *και* and *ῃει* went *οὑτω παρεσκευασμενος* so prepared *επι τουτον* to this *ὡστε* that *την επιθυμιαν* his desire *του σιτου* of food *ειναι* was *οψον* sauce *αυτῳ* to him: *παν δε ποτον* and every drink *ην* was *ἡδυ* sweet *αυτῳ* to him *δια το μη πινειν* through his not drinking *ει μη* unless *διψῳη* he was thirsty. 6. *Ει δε* but if *ποτε* at any time *κληθεις* invited *εθελησειεν* he wished *ελθειν* to go *επι δειπνον* to supper, *εφυλαττετο* he avoided *πανυ ῥᾳδιως* with the greatest ease *τουτο* that *ὁ* which *εστιν* is *εργωδεστατον* a most difficult thing *τοις πλειστοις* to most men *ὡστε φυλαζασθαι* to guard against, *το εμπιμπλασθαι* to cram themselves *ὑπερ τον κορον* beyond satiety. *Συνεβουλευε δε* but he advised *τοις μη δυναμενοις* those who were unable *ποιειν* to do *τουτο* this *φυλαττεσθαι* to guard against *τα πειθοντα* things that persuaded them *εσθιειν* to eat *μη πεινωντας* when they were not hungry *μηδε διψωντας* and when not thirsty *πινειν* to drink. *Και*

γαρ εφη for he said also *ταυτα* that these *ειναι* are *τα λυμαινομενα* the things that do harm to *γαστερας* men's bellies *και κεφαλας* and heads *και ψυχας* and minds. 7. *Εφη δε* but he said *επισκωπτων* using irony *οιεσθαι* that he thought *και την Κιρκην* that Circe also *ποιειν ὑς* made men swine *δειπνιζουσαν* feasting them *πολλοις τοιουτοις* on many such things, *τον δε Οδυσσεα* but that Ulysses, *ὑποθημοσυνη τε* both by suggestion *Ἑρμου* of Hermes *και* and *αυτον* himself *οντα* being *εγκρατη* abstemious *και* and *αποσχομενον* avoiding *το ἁπτεσθαι* to taste *των τοιουτων* such things *ὑπερ τον κορον* beyond satiety, *ου γενεσθαι* did not become *ὑν* a swine *δια ταυτα* for these reasons. 8. *Τοιαυτα μεν* such things *επαιζεν* he said in jest *περι τουτων* on these subjects *ἁμα* at the same time time *σπουδαζων* being in earnest.

Παρηνει δε but he advised *απεχεσθαι* to abstain *ισχυρως* strictly *αφροδισιων* from the loves *των καλων* of beautiful persons: *εφη γαρ* for he said *ουκ ειναι* that it was not *ῥᾳδιον* easy *ἁπτομενον* for one who touched *των τοιουτων* such persons *σωφρονειν* to be temperate. *Αλλα* but *και* also *πυθομενος* when he heard *ποτε* once *Κριτοβουλον* of Critobulus *τον Κριτωνος* son of Criton, *ὁτι* that *εφιλησεν* he kissed *τον υἱον* the son *Αλκιβιαδου* of Alcibiades *καλον οντα* who was good-looking, *ηρετο* he asked *Ξενοφωντα* Xenophon *παροντος του Κριτοβουλου* in the presence of

Critobulus: 9. "*Ειπε μοι* tell me, *ω Ξενοφων* oh Xenophon," *εφη* said he, "*ου συ ενομιζες* did you not think *Κριτοβουλον* Critobulus *ειναι* to be *των σωφρονικων ανθρωπων* of the prudent men *μαλλον* rather *η* than *των θρασεων* of the rash, *και* and *των προνοητικων* of the forethoughtful *μαλλον* rather *η* than *των* of those *ανοητων τε* who are both senseless *και ῥιψοκινδυνων* and rash?" "*Παντι μεν ουν* certainly," *εφη* said *ὁ Σωκρατης* Socrates. *Νυν τοινυν* now then *νομιζε* deem *αυτον* him *ειναι* to be *θερμουργοτατον* most headstrong *και λεωργοτατον* and most audacious; *οὑτος* he *και* both *κυβιστησειεν αν* would tumble *εις μαχαιρας* on swords *και* and *ἁλοιτο αν* would leap *εις πυρ* into fire." 10. "*Και τι δη* and what then *ιδων* seeing him *ποιουντα* doing," *εφη* said *ὁ Ξενοφων* Xenophon, "*κατεγνωκας τοιαυτα* have you formed this judgment against *αυτου* him?" "*Ου γαρ οὑτος ετολμησε* for has he not dared," *εφη* said he, "*φιλησαι* to kiss *τον υἱον* the son *Αλκιβιαδου* of Alcibiades, *οντα* who is *ευπροσωποτατον* of a most fair countenance *και* and *ὡραιοτατον* in the prime of youth?" "*Αλλα* but *ει μεντοι* if however," *εφη* said *ὁ Ξενοφων* Xenophon, "*τοιουτον* such *εστιν* is *το εργον* the act *ῥιψοκινδυνου* of an audacious man, *και εγω* I also *δοκω αν* seem likely *μοι* to myself *ὑπομειναι* to undergo *τουτον τον κινδυνον* this danger." 11. "*Ω τλημον* oh wretched man!" *εφη* said *ὁ Σωκρατης* Socrates, "*και τι* and

what *οιει* do you think *παθειν αν* that you would suffer *φιλησας* kissing *καλον* a handsome person? *αρ' ουκ αν* would it not [be] *ειναι* to become *αυτικα μαλα* all at once *δουλος μεν* a slave *αντ' ελευθερου* instead of a free man, *δαπαναν δε* and to expend *πολλα* much money *εις βλαβερας ἡδονας* on harmful pleasures, *εχειν δε* and to have *πολλην ασχολιαν* much want of leisure *του επιμεληθηναι* from studying *τινος* any thing *καλου* honourable *και αγαθου* and good, *αναγκασθηναι δε* and to be compelled *σπουδαζειν* to be earnest *εφ' οἱς* in things where *ουδε* not even *μαινομενος* a mad man *σπουδασειεν αν* would be earnest?" 12. "*Ω Ἡρακλεις* oh Hercules!" *εφη* said *ὁ Ξενοφων* Xenophon, "*ὡς δεινην τινα* how dreadful-like *λεγεις* you say *ειναι* is *την δυναμιν* the power *του φιληματος* of the kiss!" "*Και θαυμαζεις* and do you wonder at *τουτο* this?" *εφη* said *ὁ Σωκρατης* Socrates, "*ουκ οισθα* do you not know *ὁτι* that *τα φαλαγγια* the talantulæ *οντα* which are *ουδε* not even *ἡμιωβολιαια* half an obolus *το μεγεθος* in size, *μονον* only *προσαψαμενα* touching *τῳ στοματι* with the mouth *επιτριβει τε* both wear out *τους ανθρωπους* men *ταις οδυναις* with pains *και* and *εξιστησι* drive them out *του φρονειν* of their wits?.. "*Ναι* yes *μα Δια* by Jove," *εφη* said *ὁ Ξενοφων* Xenophon, "*τα γαρ φαλαγγια* for the tarantulas *ενιησι τι* discharge something in *κατα το δηγμα* in their bite." 13. "*Ω μωρε* oh

foolish man!" *εφη* said *ὁ Σωκρατης* Socrates, "*ου δε οιει* but do you not think *τους καλους* that handsome men *φιλουντας* who love *ενειναι τι* inject something, *ὁτι* because *συ* you *ουχ ὁρᾳς* do not see it? *ουκ οισθα* do you not know *ὁτι* that *τουτο το θηριον* this wild beast *ὁ* which *καλουσι* they call *καλον* beautiful *και ὡραιον* and prime, *εστιν* is *τοσουτῳ* by so much *δεινοτερον* more formidable *των φαλαγγιων* than tarantulas *ὁσῳ* in as much as *εκεινα μεν* they *ἁψαμενα* having touched *τουτο δε* but this *ουδ' ἁπτομενον* not even touching *ενιησιν* injects *και* even *πανυ πορρωθεν* from a great distance *τι* something *τοιουτον* of such a kind *ὡστε* as *ποιειν* to cause men *μαινεσθαι* to be mad? *Ισως δε* and perhaps *και* also *οἱ Ερωτες* Loves *καλουνται* are called *τοξοται* archers *δια τουτο* on this account, *ὁτι* because *και* also *οἱ καλοι* beautiful persons *τιτρωσκουσι* wound *πορρωθεν* from a distance. *Αλλα* but *συμβουλὲυω σοι* I advise you, *ω Ξενοφων* oh Xenophon, *ὁποταν* when *ιδῃς* you see *τινα* any one *καλον* handsome *φευγειν* to flee *προτροπαδην* with haste, *σοι δε* but you, *ω Κριτοβουλε* oh Critubulus, *συμβουλευω* I advise *απενιαυτισαι* to go away for a year; *μολις γαρ* for with difficulty *γενοιο αν* could you become *πως* any how *ὑγιης* sound [*το δηγμα* of the sting] *εν τοσουτῳ χρονῳ* in so long a time." 14. *Οὑτω δη* in such wise then *ᾠετο* he thought *τους* that those *μη ασφαλως εχοντας* who were not safely disposed *προς αφροδι-*

σια towards venereal pleasures *χρηναι* ought *και* also *αφροδισιαζειν* to indulge in such pleasures *προς τοιαυτα* towards such objects *οἵα* which *ἡ μεν ψυχη* the mind *ουκ αν προσδεξαιτο* would not receive *του σωματος* if the body *μη πανυ δεομενου* did not at all need them, *ου δε αν παρεχοι* and would not cause *πραγματα* trouble *δεομενου* if it needed them. *Αυτος δε* but himself *ην* was *φανερος* manifestly *οὑτω παρεσκευασμενος* so prepared *προς ταυτα* towards these things *ὡστε απεχεσθαι* as to abstain *ῥαον* more easily *των καλλιστων* from [objects] the most beautiful *και* and *ὡραιοτατων* most in their prime *η* than *οἱ αλλοι* other men *των αισχιστων* from the most ugly *και* and *αωροτατων* most out of their prime. 15. *Περι μεν δη βρωσεως* concerning eating them *και ποσεως* and drinking *και* and *αφροδισιων* venereal pleasures *ην* he was *οὑτω κατεσκευασμενος* thus disposed, *και* and *ᾡετο* he thought *ἡδεσθαι αν* that he should take pleasure *ουδεν* not at all *ἡττον αρκουντως* less satisfactorily *των* than those *πραγματευομενων πολλα* who gave themselves much trouble *επι τουτοις* in such matters *λυπεισθαι δε* but was pained *πολυ ελαττον* much less.

IV. *Ει δε* but if *τινες* any men *νομιζουσι* think *Σωκρατη* that Socrates, *ὡς* as *ενιοι* some men *γραφουσι τε* both write *και λεγουσιν* and speak *τεκμαιρομενοι* from conjecture *περι αυτου* about him, *γεγονεναι μεν* was *κρατιστον* most powerful *προτρεψασθαι* to encourage

ανθρωπους men *επ' αρετην* to virtue *ου δε ἱκανον* but not able *προαγαγειν* to lead them on *επ' αυτην* to it, *σκεψαμενοι* considering *μη μονον* not only *ἁ* what [questions] *εκεινος* he *ερωτων* asking *κολαστηριου ἑνεκα* for the sake of chastisement *ηλεγχεν* used to refute *τους οιομενους* those who thought *ειδεναι* that they knew *παντα* all things, *αλλα* but *και* also *ἁ* what things *λεγων* saying *συνημερευεν* he passed the day in company with *τοις συνδιατριβουσι* those who stopped with him, *δοκιμαζοντων* let them prove *ει* whether *ην* he was *ἱκανος* able *ποιειν* to make *τους συνοντας* those who were with him *βελτιους* better. 2. *Λεξω δε* but I will name *πρωτον* first *ἁ* what *ηκουσα* I heard *ποτε* once *αυτου* from him *διαλεγομενου* discoursing *προς Αριστοδημον* to Aristodemus *επικαλουμενον* surnamed *τον Μικρον* the Little. *Καταμαθων γαρ* for having learnt *αυτον* that he *ουτε θυοντα* neither sacrificed *τοις θεοις* to the gods *ουτε χρωμενον* nor used *μαντικῃ* augury, *αλλα* but *και* also *καταγελωντα* laughed at *των ποιουντων* those who did *ταυτα* these things, *εφη* he said, "*Ειπε μοι* tell me, *ω Αριστοδημε* oh Aristodemus, *εστιν* is [are] there *οὑστινας ανθρωπους* men whom *τεθαυμακας* you have admired *επι σοφιᾳ* for wisdom?" "*Εγωγε* I have indeed," *εφη* said he; *και ὁς* and he *εφη* said, "*Λεξον ἡμιν* tell us *τα ονοματα αυτων* their names." "*Επι μεν τοινυν ποιησει* for the making *επων* of epic poetry *εγωγε*

I indeed *τεθαυμακα* admire *'Ομηρον* Homer *μαλιστα* most, *επι δε διθυραμβῳ* but for dithyrambic poetry *Μελανιππιδην* Melanippides, *επι δε τραγῳδιᾳ* and for tragedy *Σοφοκλεα* Sophocles, *επι δε ανδριαντοποιᾳ* and for statuary *Πολυκλειτον* Polycleitus, *επι δε ζωγραφιᾳ* and for painting *Ζευξιν* Zeuxis." 4. "*Ποτερα* whether *οἱ απεργαζομενοι* do those who make *ειδωλα* images *αφρονα τε* both senseless *και ακινητα* and immovable *δοκουσιν* appear *σοι* to you *ειναι* to be *αξιοθαυμαστοτεροι* more worthy of admiration *η* or *οἱ* those [who make] *ζῳα* animals *εμφρονα τε* both having sense *και ενεργα* and having the power of action?" "*Πολυ* much [more] *νη Δια* by Jove *οἱ ζῳα* those [who make] animals, *ειπερ γε* if indeed *ταυτα* these *γιγνεται* are made *μη* not *τυχῃ τινι* by some chance *αλλα* but *ὑπο γνωμης* by design." "*Των δε εχοντων* but of those which are situated *ατεκμαρτως* without any criterion *ὁτου ἑνεκα* for what purpose *εστι* they exist *και* and *των* of those *οντων* which exist *φανερως* manifestly *επ' ωφελειᾳ* for use *ποτερα* which of the two *κρινεις* do you judge *εργα* [to be] works *τυχης* of chance *και* and *ποτερα* which *γνωμης* of design?" "*Πρεπει μεν* it stands clear *τα γιγνομενα* that those which are *επ' ωφελειᾳ* for use *ειναι* are *εργα* works *γνωμης* of design." 5. "*Ουκ ουν δοκει* does [it] not then seem *σοι* to you *ὁ ποιων* [that] he who made *ανθρωπους* men *εξ αρχης* from the

beginning προσθειναι attached αυτοις to them επ' ωφελεια for use [members] δι ὡν through which αισθανονται they perceive ἑκαστα the several objects, οφθαλμους μεν eyes ὡστε ὁραν so as to see τα ὁρατα the things that can be seen ωτα δε and the cars ὡστε so as ακουειν to hear τα ακουστα the things which can be heard? Τι γε μην what indeed ην αν would be οφελος the use ἡμιν to us οσμων of smells ει if ῥινες the nostrils μη προσετεθησαν had not been added? τις δε and what ην αν would have been αισθησις our perception γλυκεων of things sweet και δριμεων and sour και παντων and of all things των ἡδεων that are pleasant δια στοματος through the mouth, ει if γλωττα the tongue μη ενειργασθη had not been constructed therein γνωμων as the judge τουτων of these? 6. Προς δε τουτοις but in addition to this ου και τοδε does not this also δοκει seem σοι to you εοικεναι to be like εργοις works προνοιας of forethought, επει since ἡ μεν οψις the sight εστιν is ασθενης weak το θυρωσαι αυτην to shut it in βλεφαροις with eye-lids, ἁ which αναπετανυυνται μεν open themselves ὁταν when δεη τι there is any need χρησθαι αυτη to use it, συγκληεται δε but are closed εν τω ὑπνῳ in sleep? εμφυσαι δε and to implant βλεφαριδας eye-lids ἡθμον as a strainer, ὡς so that μηδε ανεμοι not even the winds βλαπτωσιν αν may harm it? απογεισωσαι τε and to battlement οφρυσι with eye-brows τα the parts ὑπερ των

ομματων above the eyes *ὡς* so that *μηδε* neither *ὁ ἱδρως* the sweat *εκ της κεφαλης* from the head *κακουργῃ* may annoy it? *το δε* and the fact *την ακοην* that the hearing *δεχεσθαι μεν* receives *πασας φωνας* all sounds, *μηποτε δε* but never *εμπιμπλασθαι* is filled? *και* and *τους μεν προσθεν οδοντας* that the fore teeth *πασι ζῳοις* in all animals *ειναι* are *οἱους* such as *δεξαμενους* having received *παρα τουτων* from these *λεαινειν* to grind? *και* and *καταθειναι μεν* to place *πλησιον* near *οφθαλμων* the eyes *και ῥινων* and nostrils *στομα* the mouth *δι᾽ ου* through which *τα ζῳα* animals *εισπεμπεται* take in *ὡν* the things which *επιθυμει* they desire? *επει δε* and since *τα αποχωρουντα* those things which come out of us *δυσχερη* are disagreeable, *αποστρεψαι* to turn off *τους οχετους* the passages *τουτων* of these *ᾗ δυνατον προσωτατω* as far as possible *απο των αισθησεων* from the senses—*απορεις* do you doubt *ποτερα* whether *ταυτα* these things *πεπραγμενα* done *οὑτω* thus *προνοητικως* with forethought *εστιν* are *εργα* the works *τυχης* of chance *η* or *γνωμης* of design?" 7. "*Ου* no, *μα τον Δια* by Jupiter, (*εφη* said he,) *αλλα* but *σκοπουμενῳ* to one looking at it *οὑτω γε* thus *ταυτα* these things *πανυ εοικεν* seem very like *τεχνηματι* to the contrivance *τινος* of some one *σοφου δημιουργου* who is a wise creator *και φιλοζωου* and fond of animals." "*Το δε εμφυσαι μεν* and to have implanted

ερωτα the love *της τεκνοποιΐας* of begetting children, *εμφυσαι δε* and to have implanted *ταις γειναμεναις* in the mothers *ερωτα* the love *του εκτροφειν* of nourishing [their young], *τοις δε τραφεισιν* and in the young *μεγιστον μεν ποθον* the greatest love *του ζῃν* of life, *μεγιστον δε φοβον* and the greatest fear *του θανατου* of death?" "*Αμελει* of a truth *και ταυτα* these things also *εοικεν* are like *μηχανημασι* the contrivances *τινος* of some one *βουλευσαμενου* who has designed *ζῳα* that animals *ειναι* should exist."

8. "*Σὺ δε δοκεις* but do you think *σαυτον* that yourself *εχειν* have *φρονιμον τι* any kind of intelligence?" ["*Ερωτα γουν* well question me, *και* and *αποκρινουμαι* I will answer." "*Οιει δε* but do you think *ειναι* that there is *ουδαμου αλλοθι* nowhere else *ουδεν φρονιμον* any thing intelligent? *Και ταυτα* and this too *ειδως* knowing *ὁτι* that *εχεις* you have *εν τῳ σωματι* in your body *μικρον τε μερος* both a small portion *γης* of earth *πολλης ουσης* which is so vast *και* and *βραχυ* a small part *ὑγρου* of liquid *πολλου οντος* which is so abundant, *και* and that *το σωμα* the body *συνηρμοσται* is put together *σοι* in you *λαβοντι* receiving *μικρον μερος* only a small part *των αλλων* of other elements *οντων δηπου* which are in truth *μεγαλων* abundant: *δοκεις δε* but do you think *σε* that you *μονον* alone *ευτυχως πως* by some happy chance *συναρπασαι* have caught *νουν* intelligence

οντα existing *ουδαμου* nowhere, *και* and *οιει* do you think *ταδε* that these [objects of creation] *τα ὑπερμεγεθη* exceeding great *και απειρα* and endless *πληθος* in multitude *εχειν* exist *οὑτως ευτακτως* in such good order *δι' αφροσυνην τινα* by some senseless origin?" 9. "*Μα Δια* by Jove [perhaps I do]: *ου γαρ ὁρω* for I do not see *τους κυριους* the rulers *ὡσπερ* as [I see] *τους δημιουργους* the makers *των* of those things *γενομενων* which are done *ενθαδε* here?" "*Ουδε γαρ* for neither *συγε ὁρας* do you see *την σαυτου ψυχην* your own soul *ἡ* which *εστιν* is *κυρια* the ruler *του σωματος* of your body, *ὡστε* so that *κατα γε τουτο* according to this at least *εξεστι σοι* it is in your power *λεγειν* to say *ὁτι* that *πραττεις* you do *ουδεν* nothing *γνωμῃ* by design *αλλα* but *παντα* all things *τυχῃ* by chance." 10. *Και* and *ὁ Αριστοδημος* Aristodemus *εφη* said, "*Εγω* I, *ω Σωκρατες* oh Socrates, *ου τοι ὑπερορω* do not despise *το δαιμονιον* the divine power, *αλλα* but *ἡγουμαι* I deem *εκεινο* it *μεγαλοπρεπεστερον* more magnificent *η* than *ὡς* as *προσδεισθαι* to have further need *της εμης θεραπειας* of my worship." *Ουκ ουν αυτο* ought it not then," *εφη* said he, "*τιμητεον* to be honoured *τοσουτῳ μαλλον* by so much the more *ὁσῳ* in proportion as *μεγαλοπρεπεστερον* being more magnificient *αξιοι σε* it requires you *θεραπευειν* to worship it?" 11. "*Ευ ισθι* know well," *εφη* said he, "*ὁτι*

that, *ει* if *νομιζοιμι* I thought *θεους* that the gods *φροντιζειν* took thought *τι* at all *ανθρωπων* of men, *ουκ αν αμελοιην* I would not show neglect *αυτων* of them." "*Επειτα* then *ουκ οιει* do you not think *φροντιζειν* that they take thought? *οἱ* [they] who *πρωτον μεν* in the first place *ανεστησαν* have set up *ανθρωπον* man *μονον* the only one *των ζῳων* of the animals *ορθον* upright, *ἡ δε ορθοτης* and this uprightness *και* also *ποιει* causes him *δυνασθαι* to be able *προοραν* to see in front of him *πλεον* further *και* and *θεασθαι* to observe *τα ὑπερθεν* things above him *μαλλον* better, *και* and *οἱς* [that those parts] in which *ενεποιησαν* they have placed *οψιν* sight *και ακοην* and hearing *και στομα* and the mouth, *ἡσσον κακοπαθειν* should less suffer injury: *επειτα* and in the next place *εδωκαν μεν* have given *τοις αλλοις ἑρπετοις* to the other animals *ποδας* feet *οἱ* which *παρεχουσι* provide *μονον* only *το πορευεσθαι* the power of walking, *ανθρωπῳ δε* but to man *προσεθεσαν* have added *και χειρας* hands also, *αἱ* which *εξεργαζονται* effect *τα πλειστα* the greater part of those things *οἱς* by which *εσμεν* we are *ευδαιμονεστεροι* happier *εκεινων* than they. 12. *Και μην* and indeed *παντων των ζῳων* though all animals *εχοντων* have *γλωτταν γε* a tongue, *εποιησαν* they have made *την* that *των ανθρωπων* of men *μονην* alone *οἱαν* such as *ψαουσαν* touching *του στοματος* the mouth *αλλοτε* at different times *αλλαχῃ* in a different place

αρθρουν τε both to articulate *την φωνην* the voice *και* and *σημαινειν* to signify *αλλήλοις* to one another *παντα* all things *ά* which *βουλομεθα* we wish. [*Το δε δουναι* and their having given *και* also *τας ήδονας* the pleasures *των αφροδισιων* of venereal enjoyments *τοις μεν αλλοις ζωοις* to other animals *περιγραψαντας* limiting *χρονον* the time *του ετους* of the year, *παρεχειν δε* but allowing *ταυτα* these *ήμιν* to us *συνεχως* continuously *μεχρι γηρως* until old age? 13. *Ου τοινυν ηρκεσεν* it did not however satisfy *τῳ θεῳ* the god *μονον* only *επιμεληθηναι* to take care *του σωματος* of the body, *αλλα* but, *όπερ* what *εστιν* is *μεγιστον* most important, *ενεφυσεν* he implanted *τῳ ανθρωπῳ* in man *και* also *την ψυχην κρατιστην* the most powerful spiritual system. 30. *Τινος γαρ αλλου ζῳου* for of what other animal *ψυχη* does the spirit *ησθηται* perceive *πρωτα μεν* first of all *θεων* about the gods *συνταξαντων* who have put together *τα μεγιστα* the greatest *και καλλιστα* and most beautiful [productions] *ότι* that *εισι* they exist? *Τι δε αλλο φυλον* but what other race *η* than *οί ανθρωποι* men *θεραπευουσι* worship *θεους* gods? *Ποια δε ψυχη* but what system of life *ίκανωτερα* is more able *της ανθρωπινης* than man's *προφυλαττεσθαι* to foreguard against *η λιμον* either hunger *η διψος* or thirst *η ψυχη* or colds *η θαλπη* or heats, *η* or *επικουρησαι* to give succour *τοις νοσοις* to diseases, *η* or *ασκησαι* to cherish *ῥωμην* strength,

[*η* or *εκπονησαι* to labour *προς μαθησιν* for learning,] *η* or *εστιν* is *ἱκανωτερα* more able *διαμεμνησθαι* to remember *ὁσα* whatever *ακουσῃ αν* it may have heard *η ιδῃ* or have seen *η μαθῃ* or have learned? 14. *Ου γαρ πανυ καταδηλον* for is it not wholly evident *σοι* to you *ὁτι* that *ανθρωποι* men *βιοτευουσι* live *ὡσπερ θεοι* like gods *παρα τα αλλα ζῳα* compared with the other animals, *κρατιστευοντες* having the mastery *φυσει* by nature *και* both *τῳ σωματι* in body *και τῃ ψυχῃ* and soul? *Ουτε γαρ* for neither *εχων αν* could [one] having *σωμα* the body *βοος* of an ox *γνωμην δε* and the mind *ανθρωπου* of a man, *εδυνατο αν* be able *πραττειν* to do *ἁ* what *εβουλετο* he wished, *ουτε* nor *ὁσα* [do those animals] which *εχει* have *χειρας* hands, *εστι δε* but are *αφρονα* without reason, *εχει* possess *ουδεν πλεον* any advantage. *Συ δε* but do you *τετυχηκως* who have obtained *αμφοτερων* both the things *των αξιων* which are worth *πλειστου* the most, *οιει* think *θεους* that the gods *ουκ επιμελεσθαι σου* do not care about you? *Αλλα* but *ὁταν* when *ποιησωσι* they shall have done *τι* what? *νομιεις* will you think *αυτους* that they *φροντιζειν σου* care about you?" 15. "*Ὁταν* when *πεμπωσι* they send, *ὡσπερ* as *συ φῃς* you say *αυτους* that they *πεμπειν* send, *συμβουλους* advisers *ὁ τι* what *χρη* I ought *ποιειν* to do *και* and *μη ποιειν* not to do." "*Ὁταν δε* but when, (*εφη* said he,) *φραζωσι* they signify

Αθηναιοις to the Athenians *πυνθανομενοις* asking *τι* any thing *δια μαντικης* by augury, *ου δοκεις* do you not think *αυτους* that they *φραζειν* signify it *και σοι* to you also? *ουδε* nor *ὁταν* when *προσημαινωσι* they forewarn *τοις* '*Ελλησι* the Greeks *πεμποντες* sending *τερατα* prodigies, *ουδε* nor *ὁταν* when *πασιν ανθρωποις* to all mankind; *αλλα* but *εξαιρουντες* choosing out *σε μονον* you alone *κατατιθενται* do they place you *εν αμελειᾳ* in neglect? 16. *Οιει δε* but do you think *τους θεους* that the gods *εμφυσαι αν* would implant *τοις ανθρωποις* in men *δοξαν* an opinion *ὡς* that *εισι* they are *ἱκανοι* able *ευ ποιειν* to do good *η κακως* or evil *ει* if *μη ησαν* they were not *δυνατοι* able, *και* and *ανθρωπους* that men *εξαπατωμενους* being deceived *τον παντα χρονον* for ever *ουδεποτὲ αν αισθεσθαι* would never have perceived it? *Ουχ ὁρᾳς* do you not see *ὁτι* that *τα πολυχρονιωτατα* the oldest *και σοφωτατα* and wisest *των ανθρωπινων* of human things, *πολεις* cities *και εθνη* and nations, *εστιν* are *θεοσεβεστατα* the most addicted to worship the gods, *και* and *αι φρονιμωταται ἡλικιαι* the wisest ages [of men] *επιμελεσταται* have the most care *θεων* of the gods? 17. *Ω αγαθε* oh my good friend, (*εφη* said he,) *καταμαθε* learn *ὁτι* that *και ὁ σος νους* your mind also *ενων* being inside *μεταχειριζεται* manages *το σον σωμα* your body *ὁπως* as *βουλεται* it pleases: *χρη ουν* it therefore behoves you *οιεσθαι* to think *και*

την φρονησιν that the intelligence also εν τῳ παντι in all things τιθεσθαι disposes παντα all things οὑτω in such a way ὁπως as ῃ αν may be ἡδυ agreeable αυτῃ to it, και μη and not το σον μεν ομμα that your eye δυνασθαι is able εξικνεισθαι to reach επι πολλα σταδια over many furlongs, τον δε οφθαλμον but that the eye του θεου of the god ειναι is αδυνατον unable ὁραν to see παντα all things ἁμα at the same time, μηδε nor την σην μεν ψυχην that your own soul δυνασθαι is able φροντιζειν to take thought και both περιτων ενθαδε of things here και and εν Αιγυπτῳ in Egypt και and εν Σικελιᾳ in Sicily, την δε φρονησιν but that the prudence του θεου of the god μη ειναι is not ἱκανην able επιμελεσθαι to take care παντων of all things ἁμα at the same time. 18. Ην μεντοι if however ὡσπερ in the same way as θεραπευων by courting ανθρωπους men γιγνωσκεις you find out τους εθελοντας those who are willing αντιθεραπευειν to court you in return, και and χαριζομενος by gratifying them τους αντιχαριζομενους those who gratify in return, και and καταμανθανεις you find out τους φρονιμους the prudent συμβουλευομενος by consulting with them, οὑτω so και also λαμβανῃς you obtain πειραν a trial των θεων of the gods θεραπευων by worshipping them, ει whether θελησουσι they will be willing συμβουλευειν σοι to advise you τι at all περι των concerning those things αδηλων which are not clear ανθρωποις to men, γνωσει

you will find out ὁτι that το θειον the deity εστιν is τοσουτον so great και and τοιουτον of such nature ὡστε as ἁμα at the same time ὁραν to see παντα all things και and ακουειν to hear παντα all things και and παρειναι to be present πανταχου everywhere και and επιμελεσθαι to take thought παντων of all things ἁμα at the same time."

19. Εμοι μεν ουν to me then λεγων by saying ταυτα these things εδοκει he seemed ου μονον not only ποιειν to make τους συνοντας his associates απεχεσθαι abstain, ὁποτε whenever ὁρῳντο they were seen ὑπο των ανθρωπων by men, των ανοσιων τε from things that are both unholy και αδικων and unjust και αισχρων and disgraceful, αλλα but και also ὁποτε when ειεν they were εν ερημιᾳ in solitude, επειπερ since ἡγησαιντο they would think μηδεν that none ὡν of the things which πραττοιεν they did διαλαθειν would escape the notice of τους θεους the gods.

V. Ει δε δη but if indeed και also εγκρατεια temperance εστιν is καλον τε both an honourable και αγαθον κτημα and good possession ανδρι to a man, επισκεψωμεθα let us consider ει if προυβιβαζε τι he at all led [men] on εις ταυτην to it λεγων τοιαδε by using such words, "Ω ανδρες oh my friends, ει if πολεμου γενομενου ἡμιν when a war came on us βουλοιμεθα we wished ἑλεσθαι to choose ανδρα a man ὑφ' οὑ by whom αυτοι μεν we ourselves μαλιστα αν σωζοιμεθα might be best

saved, *χειροιμεθα δε* and we might conquer *τους πολεμιους* our enemies, *αρα αἱροιμεθα αν* should we choose *τουτον* that man *ὁντινα* whom *αισθανοιμεθα* we should perceive *ἡττω* to be the slave *γαστρος* of his appetite *η* or *οινου* of wine *η* or *αφροδισιων* of venereal pleasures [*η* or *πονου* of fatigue] *η* or *ὑπνου* of sleep? *και πως* and how *οιηθειμεν αν* could we think *τον τοιουτον* that such a man *η* either *σωσειν* would save *ἡμας* us *η* or *κρατησειν* conquer *τους πολεμιους* our enemies? 2. *Ει δε* but if *γενομενοι* being *επι τελευτῃ* at the end *του βιου* of life *βουλοιμεθα* we wished *επιτρεψαι* to commit *τῳ* to any one *η* either *παιδευσαι* to bring up *παιδας αρρενας* male children *η* or *διαφυλαξαι* to be guardian of *θυγατερας παρθενους* maiden daughters, *η* or *διασωσαι* to preserve *χρηματα* money, *αρα ἡγησαιμεθ' αν* should we deem *τον ακρατη* the intemperate man *αξιοπιστον* trustworthy *εις ταυτα* for these duties: *επιτρεψαιμεν δ' αν* and should we trust *η* either *βοσκηματα* our flocks *η* or *ταμιεια* our store-houses *η* or *επιστασιαν* the foremanship *εργων* of works *δουλῳ ακρατει* to an intemperate slave; *εθελησαιμεν δ' αν* and should we be willing *προικα* even for nothing *λαβειν* to take *τοιουτον* such an one *διακονον* as an agent *και* and *αγοραστην* a man to buy such things for us? 3. *Αλλα μην* but indeed *ει γε* if at least *μηδε δεξαιμεθα αν* we would not accept even *δουλον* a slave *ακρατη* who was intemperate, *πως*

how *ουκ αξιον* is it not worth while *φυλαξασθαι* that [a man] should guard against *γενεσθαι* becoming *τοιουτον* such *αυτον γε* himself? *Και γαρ* for moreover *ουκ* [things are] not [on this footing that] *ὥσπερ* as *οἱ πλεονεκται* over-reaching men *δοκουσι* seem *πλουτιζειν* to enrich *ἑαυτους* themselves *αφαιρουμενοι* whilst taking away *χρηματα* the property *των αλλων* of the rest, *οὑτως* so *ὁ ακρατης* the intemperate man *βλαβερος μεν* is harmful *τοις αλλοις* to others *ωφελιμος δε* and useful *ἑαυτῳ* to himself, *αλλα* but *κακουργος μεν* causes the injury *των αλλων* of others *πολυ δε κακουργοτερος* and still more causes the injury *ἑαυτου* of himself, *ει γε* if at least *εστιν* it is *κακουργοτατον* a most injurious thing *φθειρειν* to ruin *μη μονον* not only *τον οικον τον ἑαυτου* one's own house, *αλλα* but *και* also *το σωμα* one's body *και την ψυχην* and life. 4. *Τις δε* but who *ἡσθειη αν* would be pleased *εν συνουσιᾳ* in society *τῳ τοιουτῳ* with such a man *ὁν* whom *ειδειη* he knew *χαιροντα* to rejoice *μαλλον* more *τῳ οψῳ τε* in both rich fare *και* and *τῳ οινῳ* wine *η* than *τοις φιλοις* in his friends *και* and *αγαπωντα* loving *τας πορνας* harlots *μαλλον* more *η* than *τους ἑταιρους* his companions? *Αρα γε ου χρη* ought not *παντα ανδρα* every man, *ἡγησαμενον* thinking *την εγκρατειαν* temperance *ειναι* to be *κρηπιδα* the base *αρετης* of virtue, *κατασκευασασθαι* to establish *ταυτην* this *πρωτον* first *εν τῃ ψυχῃ* in his soul? 5. *Τις γαρ* for who *ανευ ταυτης*

without this *η* either *μαθοι αν* could learn *η* or *μελετησειε* study *τι αγαθον* any thing good *αξιολογως* worthily; *η* or *τις* who *δουλευων* being a slave *ταις ἡδοναις* to pleasures *ουκ αν διατεθειη* would not be affected *αισχρως* disgracefully *και το σωμα* both in his body *και* and *την ψυχην* his soul? *Εμοι μεν* to me *δοκει* it seems *νη την Ἡρην* by Juno *ελευθερῳ μεν ανδρι* that for a brave man *ευκτον ειναι* his prayer should be *μη τυχειν* not to get hold *δουλου τοιουτου* of such a slave, *δουλευοντι δε* but for one who is a slave *ταις τοιαυταις ἡδοναις* to such pleasures *ἱκετευτεον τους θεους* he should entreat the gods *τυχειν* that he may obtain *δεσποτων αγαθων* good masters: *οὑτω γαρ* for so *μονως* alone *ὁ τοιουτος αν* could such a man *σωθειη* be saved."

6. *Λεγων δε* but saying *ταυτα* this *επεδεικνυ* he showed *ἑαυτον* himself *ετι* still *εγκρατεστερον* more temperate *τοις εργοις* by his deeds *η* than *τοις λογοις* by his words; *εκρατει γαρ* for he conquered *ου μονον* not only *των ἡδονων* the pleasures *δια του σωματος* through the body *αλλα* but *και* also *της δια των χρηματων* that which is through money, *νομιζων* thinking *τον λαμβανοντα* that he who takes *χρηματα* money *παρα του τυχοντος* from any one he meets *καθισταναι* sets up *δεσποτην* a master *ἑαυτου* over himself *και* and *δουλευειν* serves *δουλειαν* a servitude *ἡττον αισχραν* less disgraceful *ουδεμιας* than none.

VI. *Αξιον δε αυτου* but it is his due *μη παραλιπειν* not to omit *ά* what *διελεχθη* he discoursed *προς Αντιφωντα* against Antipho *τον σοφιστον* the sophist. *Ὁ γαρ Αντιφων* for Antipho *ποτε* once upon a time, *βουλομενος* wishing *παρελεσθαι* to draw away *τους συνουσιαστας αυτου* his associates, *προσελθων* coming up *τῳ Σωκρατει* to Socrates *παροντων αυτων* when they were present, *ελεξε* said *ταδε* these words: 2. "*Ω Σωκρατες* oh Socrates, *εγω μεν* I indeed *ῳμην* used to think *τους φιλοσοφουντας* that those who philosophize *χρηναι* ought *γιγνεσθαι* to become *ευδαιμονεστερους* happier, *συ δε* but you *δοκεις* seem *μοι* to me *απολελαυκεναι* to have reaped *τα εναντια* the very opposite [fruits] *της φιλοσοφιας* of philosophy. *Ζῃς γουν* at least you live *οὑτως* in such a way *ὡς* as *ουδε εἱς* not a single man *δουλος* who was a slave *μεινειε διαιτωμενος* would continue to live *ὑπο δεσποτῃ* under a master. *Σιτει τε* you both feed on *σιτα* food *και πινεις* and drink *ποτα* drinks *τα φαυλοτατα* the very worst, *και* and *ημφιεσαι* you are clothed *ἱματιον* in a garment *ου μονον* not only *φαυλον* bad *αλλα* but *το αυτο* the same *θερους τε* both summer *και χειμωνος* and winter, *διατελεις τε* and you continue *ανυποδητος τε* both unshod *και* and *αχιτων* without tunic. 3. *Και μην* and indeed *ου λαμβανεις* you do not take *χρηματα* money, *ά* which *και ευφραινει* both cheers *κτωμενους* men gaining it *και* and *ποιει* makes *κεκτημενους* those who have

gained it *ζην* live *ελευθεριωτερον τε* both more liberally *και ἡδιον* and more pleasantly. *Ει ουν* if then, *ὡσπερ* as *οἱ διδασκαλοι* the teachers *και των αλλων εργων* of other occupations also *αποδεικνυασι* produce *τους μαθητας* their disciples *μιμητας* imitators *ἑαυτων* of themselves, *οὑτω* so *και συ* you also *διαθησεις* shall dispose *τους συνοντας* those who associate with you, *νομιζε* consider *ειναι* that you are *διδασκαλος* a teacher *κακοδαιμονιας* of evil-fortune." 4. *Και ὁ Σωκρατης* and Socrates *ειπε* said *προς ταυτα* in reply to this, "*Δοκεις* you seem *μοι* to me, *ω Αντιφων* oh Antipho, *ὑπειληφεναι* to have formed the idea *με* that I *ζην* live *οὑτως ανιαρως* so painfully *ὡστε* that *πεπεισμαι* I am persuaded *σε* that you *ἑλεσθαι αν* would choose *μαλλον* rather *αποθανειν* to die *η* than *ζην* to live *ὡσπερ εγω* as I do. *Ιθι ουν* come then *επισκεψωμεθα* let us consider *τι* what *ησθησαι* you have perceived *χαλεπον* painful *του εμου βιου* in my life. 5. *Ποτερον* is it *ὁτι* that *αναγκαιον εστιν* it is necessary *τοις μεν λαμβανουσι* for those who take *αργυριον* money *απεργαζεσθαι* to execute *τουτο* that [work] *εφ' ᾡπερ* for which *λαβωσιν αν* they take *μισθον* hire, *εμοι δε* but for me *μη λαμβανοντι* who do not take it *ουκ αναγκη* there is no necessity *διαλεγεσθαι* to converse *ᾡ* with [any one with] whom *μη βουλωμαι αν* I do not choose? *η* or *φαυλιζεις* do you vilify *την διαιταν μου* my mode of life *ὡς*

εμου εσθιοντος on the ground that I eat *ηττον μεν ὑγιεινα* things less wholesome *παρεχοντα δε* and produced *ισχυν* strength *ἡττον* less *η σου* than you; *η* or *ὡς* that *τα εμα διαιτηματα* my articles of diet *χαλεπωτερα* are more difficult *πορισασθαι* to procure *των σων* than yours *δια το ειναι* through being *σπανιωτερα τε* both more scarce *και* and *πολυτελεστερα* more costly; *η* or *ὡς* that *ἁ* the things which *συ παρασκευαζει* you prepare *οντα* are *ἡδιω* more pleasant *σοι* to you *η* than *ἁ* those which *εγω* I procure *εμοι* to me? *Ουκ οισθα* do you not know *ὁτι* that *ὁ μεν εσθιων* he who eats *ἡδιστα* with the most pleasure *ἡκιστα δειται* has least need *οψου* of sauce, *ὁ δε πινων* and he who drinks *ἡδιστα* with the most pleasure *ἡκιστα επιθυμει* has least desire *ποτου* of drink *του μη παροντος* which is not at hand? 6. *Οισθα μην* you know indeed *ὁτι* that *οἱ μεταβαλλομενοι* those who change *τα γε ἱματια* their clothes *μεταβαλλονται* change them *ψυχους ἑνεκα* on account of cold *και θαλπους* and heat, *και* and *ὑποδουνται* shoe themselves *ὑποδηματα* with shoes *ὁπως* that *μη κωλυωνται* they may not be prevented *πορευεσθαι* from walking *δια τα λυπουντα* through things which pain *τους ποδας* the feet. *Ηδη ουν ποτε ησθου* have you then ever yet perceived *εμε* me *η* either *μενοντα* stopping *ενδον* within *δια ψυχος* on account of cold *μαλλον* more *το* than any other person, *η* or *δια θαλπος* on

account of the heat *μαχομενον* fighting *τῳ* with any one *περι σκιας* for shade, *η* or *ου βαδιζοντα* not going *ὁποι αν βουλωμαι* wherever I please *δια το αλγειν* through its paining *τους ποδας* my feet? 7. *Ουκ οισθα* do you not know *ὁτι* that *οἱ ασθενεστατοι* those who are weakest *φυσει* by nature *τῳ σωματι* in body *μελετησαντες* by practising *γιγνονται τε* both become *κρειττους* stronger *των ισχυροτατων* than the strongest *αμελησαντων* who neglect to do so *προς ἁ* for those matters on which *μελετησωσι αν* they practise *και φερουσιν* and bear *αυτα* them *ῥᾳον* more easily? *Ου δε αρα οιει* but do you then not think *εμε* that I *αει μελετωντα* who am always enuring myself *καρτερειν* to bear *τῳ σωματι* with my body *τα συντυγχανοντα* those things which happen to it *φερειν* bear *παντα* all things *ῥᾳον* more easily *σου* than you *μη μελετωντος* who do not practise it? 8. *Οιει δε* and do you think *αλλο τι* than any other thing *ειναι* is *αιτιωτερον* rather the cause *του μη δουλευειν* of not being a slave *γαστρι* to appetite *μηδε ὑπνῳ* nor sleep *και λαγνεια* and venery *η* than *το εχειν* having *ἑτερα* other things *ἡδιω* more pleasant *τουτων* than these, *ἁ* which *ευφραινει* give pleasure *ου μονον* not only *οντα εν χρειᾳ* when in use *αλλα* but *και* also *παρεχοντα* furnishing *ελπιδας* hopes *αει ωφελησειν* that they will always be beneficial; *και μην* and indeed *οισθα* you know *τουτο γε* this, *ὁτι* that *οἱ μεν οιομενοι* those who think *εν πρατ-*

τειν that they are well off *μηδεν* in nothing *ουκ ευφραινονται* are not cheerful, *οἱ δε ἡγουμενοι* but those who think *η γεωργιαν* that either agriculture *η ναυκληριαν* or seamanship *η* or *αλλο* any other thing *ὁ τι* which *τυγχανωσιν αν εργαζομενοι* they may chance to be working at *καλως προχωρειν* is prospering *ἑαυτοις* for them, *ευφραινονται* are in good spirits *ὡς* as *ευ πραττοντες* doing well. 9. *Οιει ουν* do you think then *ειναι* that there is *τοσαυτην ἡδονην* as great pleasure *απο παντων τουτων* from all these things *ὁσην* as *απο του ἡγεισθαι τε* from both thinking *ἑαυτον* that one's self *γιγνεσθαι* becomes *βελτιω* better *και* and *κτασθαι* from getting *φιλους αμεινους* better friends? [*Εγω τοινυν* I for my part *διατελω* shall continue *ταυτα νομιζων* holding these sentiments.] *Εαν δε δη* but if indeed *δεῃ* it be necessary *ωφελειν* to do good to *φιλους* one's friends *η* or *πολιν* the state, *ποτερῳ* to which of the two *πλειων σχολη* is there greater leisure *επιμελεσθαι* to make study *τουτων* of these things, *τῳ διαιτωμενῳ* to him who lives *ὡς εγω νυν* as I do now *η* or *τῳ* to him [who lives] *ὡς* as *συ* you *μακαριζεις* think happy? *Ποτερος δε* and which of the two *στρατευοιτο αν* would go on a campaign *ῥαον* more easily, *ὁ μη δυναμενος* he who is not able *ζην* to live *ανευ πολυτελους διαιτης* without a costly menage, *η* or *ᾡ* he to whom *παρον* that which belongs to him *αρκοιη* is

sufficient? *Ποτερος δε* and which of the two *εκπολιορκηθειη αν* would be besieged out *θαττον* the more quickly, *ὁ δεομενος* he who has need *των χαλεπωτατων* of the things most difficult *εὑρειν* to find, *η* or *ὁ χρωμενος* he who uses *αρκουντως* sufficiently *τοις ῥᾳστοις* those which are most easy *εντυγχανειν* to meet with? 10. *Εοικας* you are like, *ω Αντιφων* oh Antiphon, *οιομενῳ* to one who thinks *την ευδαιμονιαν* that happiness *ειναι* is *τρυφην* luxury *και πολυτελειαν* and expense: *εγω δε νομιζω* but I think *το μεν δεισθαῖ* that to be in want *μηδενος* of nothing *ειναι* is *θειον* a divine thing, *το δε* but to [be in want] *ὡς ελαχιστων* of as few things as possible *εγγυτατω* is nearest *του θειου* to what is divine, *και* and *το μεν θειον* that what is divine *κρατιστον* is the best, *το δε εγγυτατω* but that what is nearest *του θειου* to the divine *εγγυτατω* is nearest *του κρατιστου* to the best."

11. *Παλιν δε* but again *ποτε* once *ὁ Αντιφων* Antiphon *διαλεγομενος* conversing *τῳ Σωκρατει* with Socrates *ειπε* said, "*Ω Σωκρατες* oh Socrates; *εγω τοι* I indeed, *νομιζω σε* deem you *δικαιον μεν* just *σοφον δε* but wise *ουδ' ὁπωστιουν* not even in the least degree; *δοκεις δε* but you seem *μοι* to me *και αυτος* yourself also *γιγνωσκειν* to know *τουτο* this: *πραττει γουν* you exact for instance *ουδενα* from no one *αργυριον* money *της συνουσιας* for your company: *καιτοι* and yet *νομιζων*

considering το γε ἱματιον your garment η or την οικιαν your house η or αλλο τι any other ὡν of the things which κεκτησαι you possess ειναι to be αξιον αργυριον worth money, ουδενι to no one μη ὁτι not to say προικα for nothing δοιης αν would you give it, αλλα but ουδε not even λαβων receiving ελαττον less της αξιας than the value. 12. Δηλον δη it is clear then ὁτι that ει και if also ῳου you thought την συνουσιαν your company ειναι to be αξιαν τινος worth any thing, επραττου αν you would have exacted αργυριον money ουκ ελαττον not less της αξιας than the value και ταυτης of this also. Δικαιος μεν ουν just then ειης αν you may be, ὁτι because ουκ εξαπατας you do not deceive επι πλεονεξιᾳ for covetousness, σοφος δε but wise ουκ αν you cannot be, επισταμενος since you know αξια μηδενος γε things that are worth nothing." 13. Ὁ δε Σωκρατης but Socrates προς ταυτα in reply to this ειπε said, "Ω Αντιφων oh Antiphon νομιζεται it is thought παρ' ἡμιν among us ειναι that it is ὁμοιως μεν καλον equally honourable ὁμοιως δε αισχρον and equally dishonourable διατιθεσθαι to dispose of την ὡραν beauty και and την σοφιαν wisdom. Εαν τε γαρ for both if τις any one πωλῃ sell αργυριου for money την μεν ὡραν beauty τῳ βουλομενῳ to him who wishes [to buy it], αποκαλουσι they call αυτον him πορνον a prostitute, εαν δε but if τις any one ποιηται make φιλον a friend ἑαυτῳ to himself τουτον that man, ὁν whom

γνῷ αν he may know *οντα* to be *εραστην* a lover [of himself] *καλον τε* both honourable *και αγαθον* and good, *νομιζομεν* we deem him *σωφρονα* prudent: *και* and *ὡσαυτως* in like manner *αποκαλουσι* they call *σοφιστας* sophists, *ὡσπερ πορνους* as it were prostitutes, *τους μεν πωλουντας* those who sell *την σοφιαν* wisdom *αργυριου* for money *τῳ βουλομενῳ* to him who wishes [to buy], *ὁστις δε* but whosoever *ποιειται* makes *φιλον* a friend *ὁν* whomsoever *γνῷ αν* he knows *οντα* to be *ευφυα* of a good disposition *διδασκων* teaching him *ὁ τι αγαθον* whatever good thing *εχῃ αν* he may possess, *νομιζομεν* we deem *τουτον* that he *ποιειν* does *ἁ* those things which *προσηκει* are fitting *τῳ καλῳ* for the good *και* and *αγαθῳ πολιτει* honourable citizen. 14. *Εγω δε ουν* but I therefore *και αυτος* myself also, *ω Αντιφων* oh Antiphon, *ὡσπερ* as *αλλος τις* any other man *ἡδεται* takes pleasure *η* either *ἱππῳ αγαθῳ* in a fine horse *η κυνι* or dog *η ορνιθει* or bird, *οὑτω* in the same way, *και ετι μαλλον* and still more, *ἡδομαι* take pleasure *φιλοις αγαθοις* in good friends, *και* and *διδασκω* teach them *εαν* if *εχω* I have *αγαθον τι* any good thing, *και* and *συνιστημι* bring them into contact *αλλοις* with others *παρ' ων* from whom *ἡγωμαι αν* I may think *αυτους* that they *ωφελησεσθαι* will be benefitted *τι* in any way *εις αρετην* towards virtue. *Και* and *τους θησαυρους* the treasures *σοφων ανδρων* of wise men *των παλαι* of old time, *οὑς* which *εκεινοι* they *γραψαντες* having

written *εν βιβλιοις* in books *κατελιπον* have left, *ανελιττων* unrolling *διερχομαι* I peruse *κοινῃ* in common *συν τοις φιλοις* with my friends, *και* and *αν* if *ὁρωμεν* we see *τι αγαθον* any thing good, *εκλεγομεθα* we pick it out, *και* and *νομιζομεν* we deem it *μεγα κερδος* a great gain, *εαν* if *γιγνωμεθα* we become *ωφελιμοι* useful *αλληλοις* to one another." *Εμοι μεν δη* to me then *ακουοντι* hearing *ταυτα* these sentiments, *εδοκει* he seemed *αυτος τε* both himself *ειναι* to be *μακαριος* happy *και* and *αγειν* to lead *τους ακουοντας* those who heard him *επι καλοκαγαθιαν* to honour and goodness.

15. *Και παλιν ποτε* and again once *του Αντιφωντος* Antiphon *ερομενου αυτον* asking him *πως* how *ἡγοιτο* he thought *ποιειν* to make *αλλους μεν* others *πολιτικους* politicians *αυτος δε* but himself *ου πραττοι* did not practice *τα πολιτικα* political business, *ειπερ* even if *επισταιτο* he knew about it; "*Ποτερως δε* but in which of the two ways," *εφη* said he, "*ω Αντιφων* oh Antiphon, *πραττοιμι* should I practice *τα πολιτικα* political matters *μαλλον* the more, *ει* if *πραττοιμι* I practiced *αυτα* them *μονος* alone *η* or *ει* if *επιμελοιμην*, I took charge *του ειναι* of there being *ὡς πλειστους* as many as possible *ἱκανους* able *πραττειν αυτα* to practice them?"

VII. *Επισκεψωμεθα δε* but let us consider *ει* whether *και* also *αποτρεπων* dissuading *τους συνοντας* those who associated with him

αλαζονειας from arrogance *προυτρεπεν* he exhorted them *επιμελεσθαι αρετης* to aim at virtue. *Αει γαρ ελεγε* for he always said *ὡς* that *ουκ ειη* there was not *καλλιων ὁδος* a better road *επ' ευδοξιαν* to a good reputation *η* than *δι' ἡς* that by which *τις* any one *γενοιτο αν* might become *αγαθος* excellent *τουτο* in that *ὁ* in which *και* also *βουλοιτο* he wished *δοκειν* to be thought so. 2. *Εδιδασκε δε* but he taught *ὡδε* in this way *ὁτι* that *ελεγεν* he said *αληθη* what was true: "*Ενθυμωμεθα γαρ* for let us consider," *εφη* said he, "*ει* if *τις* any one *μη ων* not being *αγαθος αυλητης* a good flute-player *βουλοιτο* wished *δοκειν* to be thought so, *τι* what *ειη αν* would be *ποιητεον αυτῳ* necessary for him to do? *Αρα ου μιμητεον* would he not have to imitate *τους αγαθους αυλητας* good flute-players *τα εξω* in the matters that are beyond *της τεχνης* the art? *Και πρωτον μεν* and first, *ὁτι* because *εκεινοι* they *κεκτηνται τε* both possess *σκευην καλην* a fine dress *και* and *περιαγονται* lead about with them *πολλους ακολουθους* many followers, *ταυτα ποιητεον* this must be done *και τουτῳ* by him also; *επειτα* then *ὁτι* because *πολλοι* many *επαινουσι* praise *εκεινους* them, *και τουτῳ παρασκευαστεον* he also must procure *πολλους επαινετας* many applauders. *Αλλα μην* but however *ουδαμου ληπτεον* he must nowhere undertake *εργον γε* the practice [of his art] *η* or *ευθυς ελεγχθησεται* he will at once be convicted *γελοιος ων* of being con-

temptible *και* and *ου μονον* not only *κακος αυλητης* a bad flute-player, *αλλα* but *και* also *ανθρωπος αλαζων* an arrogant man. *Καιτοι* and so *δαπανων μεν* expending *πολλα* much money, *ωφελουμενος δε* and benefitted *ουδεν* in nothing, *προς δε τουτοις* and in addition to this *κακοδοξων* having an evil reputation, *πως* how *ου βιωσεται* will he not live *επιπονως τε* both painfully *και* and *αλυσιτελως* unprofitably *και* and *καταγελαστως* contemptibly? 3. *Ὡς δε αυτως* and in the same way *ει* if *τις* any one *βουλοιτο* wished *φαινεσθαι* to appear *μη ων* though he was not in reality *αγαθος στρατηγος* a good general *η κυβερνητης* or pilot, *εννοωμεν* let us consider *τι* what *συμβαινοι αν* would happen *αυτῳ* to him. *Αρα ου τουτο αν* would not this *ειη* be *λυπηρον* painful, *ει μεν* if *επιθυμων* being desirous *του δοκειν* of seeming *ειναι* to be *ἱκανος* able *πραττειν ταυτα* to do this *μη δυναιτο* he should not be able *πειθειν* to persuade [people of it]? *ει δε* but if *πεισειεν* he should persuade them, *ετι* still *αθλιωτερον* more wretched? *Δηλον γαρ* for it is clear *ὁτι* that *ὁ μη επισταμενος* the man who does not know how *κυβερναν* to steer a ship *η* or *στρατηγειν* to lead an army *κατασταθεις* if appointed [to do so] *απολεσειεν αν* would ruin *οὑς* those whom *ἡκιστα αν βουλοιτο* he would least wish to *και* and *αυτος* himself *απαλλαξειεν αν* would get off *αισχρως* disgracefully *και κακως* and evilly." 4. *Ὡσαυτως δε* and in like manner *απεφαινεν*

he snowed *και* also *το δοκειν* that to appear *πλουσιον* rich *και* and *το* to [appear] *ανδρειον* valiant *και* and *το* to [appear] *ισχυρον* strong *μη οντα* when a man is not so *αλυσιτελες* is unprofitable. *Εφη γαρ* for he said *μειζω* that greater tasks *η* than *κατα δυναμιν* according to their power *προσταττεσθαι* are assigned *αυτοις* to them *και* and *μη δυναμενους* that not being able *ποιειν* to do *ταυτα* these *δοκουντας* when they seemed *ειναι* to be *ἱκανους* able *ουκ αν τυγχανειν* they would not obtain *συγγνωμης* forgiveness. 5. *Εκαλει δε* and he called [a man] *ου μικρον απατεωνα* no little impostor, *ει* if *τις* any one *λαβων* having taken *αργυριον* money *η σκευος* or goods *παρα του* from any *πειθοι* by persuasion *αποστεροιη* should deprive him of it, *πολυ δε μεγιστον* but by far the greatest *ὁστις* [him] who *ων* being *αξιος μηδενος* of no worth *εξαπατηκοι* should have deceived *πειθων* persuading *ὡς* that *ειη* he was *ἱκανος* able *ἡγεισθαι* to undertake the rule *της πολεως* of the state. *Εμοι μεν ουν* to me therefore *εδοκει* he seemed *και* also *αποτρεπειν* to dissuade *τους συνοντας* his associates *του αλαζονευεσθαι* from being arrogant *διαλεγομενος* discoursing with them *τοιαδε* such things.

XENOPHON'S

MEMORABILIA.

BOOK II.

Εδοκει δε but he seemed *και* also *λεγων* saying *τοιαυτα* such things *προτρεπειν* to exhort *τους συνοντας* those who associated with him *ασκειν* to cultivate *εγκρατειαν* temperance *προς επιθυμιαν* towards the desire *βρωτου* of meat *και ποτου* and drink *και λαγνειας* and venery *και ὑπνου* and sleep *και ῥιγους* and cold *και θαλπους* and heat *και πονου* and toil. *Γνους δε* but having noticed *τινα* some one *των συνοντων* of his associates *ακολαστοτερως εχοντα* too unrestrainedly inclined *προς τα τοιαυτα* to such things, "*Ειπε μοι* tell me," *εφη* said he, "*ω Αριστιππε* oh Aristippus, *ει* if *δεοι* it were needful *σε* that you *παραλαβοντα* taking *δυο* two *των νεων* of the young *παιδευειν* should educate them,

τον μεν the one, *ὁπως* that *εσται* he shall be *ἱκανος* fit *αρχειν* to govern *τον δε* but the other *ὁπως* that *μηδε αντιποιησεται* he shall not even lay claim to *αρχης* government, *πως* how *παιδευοις αν* would you educate *ἑκατερον* each of the two? *Βουλει* are you willing *σκοπωμεν* that we consider, *αρξαμενοι* beginning *απο της τροφης* from their food, *ὡσπερ* as if *απο των στοιχειων* from principles?" *Και ὁ Αριστιππος* and Aristippus *εφη* said, "*Ἡ γουν τροφη* the food certainly *δοκει μοι* seems to me *ειναι* to be *αρχη* a principle: *τις γαρ* for any one *ουδε ζῳη γ' αν* could not even live *ει μη* unless *τρεφοιτο* he were fed." 2. "*Ουκ ουν εικος* is it not then likely *το μεν βουλεσθαι* that the wish *ἁπτεσθαι σιτου* to get hold of food *παραγιγνεσθαι* should be present *αμφοτεροις* to both, *ὁταν* when *ὡρα* the hour *ἡκῃ* has come?" "[Yes:] *εικος γαρ* for it is likely," *εφη* said he. "*Ποτερον ουν* which of the two then *αυτων* of them *εθιζοιμεν αν* should we accustom *το προαιρεισθαι* to choose *μαλλον* rather *πραττειν* to do *το κατεπειγον* that which was urgent *η* than *χαριζεσθαι* to gratify *τῃ γαστρι* the appetite?" "*Τον παιδευομενον* the one who was being educated *νη Δια* by Jove," *εφη* said he, "*εις το αρχειν* for government." "*Ουκουν προσθετεον* must we not then enjoin *τῳ αυτῳ* on the same [youth], *και* also *ὁταν* when *βουλωνται* they wish *πιειν* to drink, *το δυνασθαι* to be able *ανεχεσθαι* to endure *διψωντα* being

thirsty?" "*Πανυ μεν ουν* certainly therefore," *εφη* said he. 3. "*Ποτερῳ δε* but on which of the two *προσθειμεν αν* should we impose *το ειναι* to be *εγκρατη* temperate *ὑπνου* in sleep, *ὡστε* so as *δυνασθαι* to be able *και* both *κοιμηθηναι* to sleep *οψε* late *και* and *αναστηναι* to rise *πρῳ* early *και* and *αγρυπνησαι* to be watchful, *ει* if *δεοι τι* it were at all needful?" "*Και τουτο* this too," *εφη* said he, "*τῳ αυτῳ* [must be imposed] on the same youth." "*Τι δε* but what," *εφη* said he, "*το ειναι* [about] being *εγκρατη* temperate *αφροδισιων* in love matters, *ὡστε* so as *μη κωλυεσθαι* not to be prevented *δια ταυτα* through them *πραττειν* from doing *ει τι* whatever *δεοι* were needful?" "*Και τουτο* this also, (*εφη* said he,) *τῳ αυτῳ* [must be imposed] on the same youth." "*Τι δε* but what? *ποτερῳ* to which of the two *προσθειμεν αν* should we impose *το μη φευγειν* not to sherk *τους πονους* toils, *αλλα* but *ὑπομενειν* to bear them *εθελοντην* willingly?" "*Και τουτο* this too," *εφη* said he, "*τῳ παιδευομενῳ* on him who is being taught *αρχειν* to govern." "*Τι δε* but what? *ποτερῳ* on which of the two *μαλλον αν πρεποι* would it be more suitable *προσθειναι* to enjoin in addition *το μαθειν* to learn *ει τι μαθημα* whatever knowledge *εστιν* is *επιτηδειον* useful *προς το κρατειν* towards mastering *των αντιπαλων* his antagonists?" "*Πολυ* far [more] *νη Δια* by Jove, (*εφη* said he,) *τῳ παιδευομενῳ* on him who is being educated

αρχειν for government: *ουδεν γαρ οφελος* for there is no use *και των αλλων* in the others also *ανευ των τοιουτων μαθηματων* without such qualifications." 4. "*Ουκουν αν* would not then *ὁ πεπαιδευμενος* he who has been educated *οὑτω* so *δοκει* seem *σοι* to you *ἡττον* less [likely] *η* than *τα λοιπα ζῳα* the other animals *ἁλισκεσθαι* to be caught *ὑπο των αντιπαλων* by their enemies? *Τουτων μεν γαρ δηπου* for of these, you know, *τα μεν* some *δελεαζομενα* ensnared *γαστρι* by their appetite, *και ενια* although some of them *μαλα δυσωπουμενα* being exceedingly shy, *ὁμως* yet *αγομενα* led *προς το δελεαρ* to the bait *τῃ επιθυμιᾳ* by the desire *του φαγειν* of eating *ἁλισκεται* are caught, *τα δε* and others *ενεδρευεται* are ensnared *ποτῳ* by drink." "*Παυυ μεν ουν* certainly therefore," *εφη* said he. "*Ουκ ουν και αλλα* do not others too *εμπιπτουσι* fall into *τοις θηρατροις* hunting-snares *φερομενοι* impelled *ὑπο λαγνειας* by lasciviousness, *οἱον* as for instance *οἱ τε ορτυγες* both quails *και περδικες* and partridges *προς την φωνην* at the cry *της θηλειας* of the female *τῃ επιθυμιᾳ* by the desire *και ελπιδι* and hope *αφροδισιων* of venery, *και* and *εξισταμενοι* abstaining *του αναλογιζεσθαι* from calculating *τα δεινα* the dangers?" 5. *Συνεφη* he agreed to *και ταυτα* this also. "*Ουκ ουν δοκει* does it not then seem *σοι* to you *ειναι* to be *αισχρον* shameful *ανθρωπῳ* to a man *πασχειν τα αυτα* to have the same passions

τοις αφρονεστατοις with the most senseless *των θηριων* of the beasts? *ὡσπερ* as *οἱ μοιχοι* adulterers *εισερχονται* enter *εις τας εἱρκτας* into enclosures, *ειδοτες* knowing *ὁτι* that *κινδυνος* there is danger *τῳ μοιχευοντι* to the adulterer *παθειν τε* both to suffer *ἁ* what *ὁ νομος* the law *απειλει* threatens *και* and *ενεδρευθηναι* to be plotted against *και* and *ληφθεντα* when caught *ὑβρισθηναι* to be insulted: *και* and *τηλικουτων μεν* such great things *κακων τε* both evil *και αισχρων* and base *επικειμενων* hanging over *τῳ μοιχευοντι* the adulterer, *οντων δε πολλων* and those things being numerous *των απολυσοντων* which will release him *της επιθυμιας* from the desire *των αφροδισιων* of venereal pleasures *εν αδειᾳ* without fear, *αρ' ου τουτο εστιν* is not this *ηδη* at once *πανταπασιν* altogether *κακοδαιμονωντος* [the part] of an unlucky man, *ὁμως* notwithstanding [what has been said] *φερεσθαι* to rush *εις τα επικινδυνα* into those dangerous acts?" "*Εμοιγε* to me *δοκει* it seems so," *εφη* said he. "*Ου δε δοκει* but does it not seem *σοι* to you *ειναι* to be *πολλη αμελεια* much negligence *το* the [fact] *πλειστας μεν πραξεις* that most operations *τας αναγκαιοτατας* the most necessary *ανθρωποις* to men *ειναι* are carried on *εν ὑπαιθρῳ* in the open air *οἱον* as *τας τε πολεμικας* both those of war *και* and *τας γεωργικας* those of husbandry, *και* and *ου τας ελαχιστας* not the least *των αλλων* of the others, *τους δε πολλους* but that most men *αγυμναστως*

εχειν are without practice *προς τε ψυχη* both against cold *και θαλπη* and heat?" *Συνεφη* he assented to *και τουτο* this also. "*Ουκ ουν δοκει σοι* does it not then seem to you *τον μελλοντα* that he who intends *αρχειν* to govern *δειν* ought *ασκειν* to bear *ταυτα* these things *ευπετως* with ease?" "*Πανυ μεν ουν* certainly then," *εφη* said he. 7. "*Ει ουν* if then *ταττομεν* we classify *τους εγκρατεις* those who have the mastery *τουτων ἁπαντων* of all these things *εις τους αρχικους* among men suited for government, *ου ταξομεν* shall we not class *τους αδυνατους* those who are unable *ποιειν* to do *ταυτα* these things *εις τους* among those *μηδε αντιποιησομενους* who will not even make a claim *του αρχειν* of governing?" *Συνεφη* he agreed to *και τουτο* this also. "*Τι ουν* what then? *επειδη* since *και* also *οισθα* you know *την ταξιν* the estimate *ἑκατερου του φυλου* of each class *τουτων* of these, *ηδη ποτε επεσκεψω* have you ever already considered *εις ποτεραν* into which *των ταξεων τουτὼν* of these classes *δικαιως* with justice *ταττοις αν* you might class *σαυτον* yourself?" 8. "*Εγωγε* I for my part, [have]" *εφη* said *ὁ Αριστιππος* Aristippus, "*και* and *ουδαμως γε* by no means *ταττω* do I rank *εμαυτον* myself *εις την ταξιν* in the class *των βουλομενων* of those who wish *αρχειν* to govern. *Και γαρ* for also, *του παρασκευαζειν* the procuring *τα δεοντα* what is wanting *ἑαυτῳ* to one's self *οντος* being *μεγαλου εργου*

a great task, *το* the fact *τουτο* that this *μη αρκειν* does not suffice, *αλλα* but *προσαναθεσθαι* to impose on one's self *το πορίζειν* to procure *και τοις αλλοις πολιταις* for the other citizens also *ὡν* the things which *δεονται* they need *δοκει* seems *μοι* to me *πανυ* altogether *ειναι* to be [the part] *αφρονος ανθρωπου* of a man wanting sense; *και* and *πολλα μεν* that many things *ελλειπειν* should be wanting *ἑαυτῳ* to one's self *ὡν* of the things which *βουλεται* he wishes to have, *προεστωτα δε* but that being at the head *της πολεως* of the city, *εαν* if *μη καταπραττῃ* he does not accomplish *παντα* all things *ὁσα* as many as *ἡ πολις* the city *βουλεται* wishes, *ὑπεχειν δικην* he must incur the responsibility *τουτου* of this, *πως* how *ουκ εστιν* is not *τουτο* this *πολλη αφροσυνη* much folly? 9. *Και γαρ* for also *αἱ πολεις* states *αξιοῦσι* think it right *χρησθαι* to use *τοις αρχουσι* their rulers *ὡσπερ* as *εγω* I *τοις οικεταις* my domestics. *Εγω τε γαρ* for both I *αξιω* claim *τους θεραποντας* that my servants *παρασκευαζειν μεν* should provide *τα επιτηδεια* necessaries *αφθονα* in abundance *εμοι* for me, *αυτους δε* but that themselves *ἁπτεσθαι* should touch *μηδενος* none *τουτων* of these things, *αἱ τε πολεις* and states *οιονται* think *τους αρχοντας* that their rulers *χρηναι* ought *πορίζειν μεν* to provide *ἑαυταις* for them *ὡς πλειστα αγαθα* as many good things as possible, *αυτους δε* but themselves *απεχεσθαι* abstain *παντων τουτων* from all these. *Εγω ουν* I then *παιδευσας* educating *οὑτως*

in this way τους μεν βουλομενους those who wish εχειν τε both to have και and παρεχειν to cause αλλοις to others πολλα πραγματα many cares καταστησαιμι αν would introduce them εις τους αρχικους among those qualified to govern: εμαυτον γε μεντοι but myself ταττω I class εις τους βουλομενους among those who wish βιοτευειν to live ᾗ in whatever way ῥᾳστα τε is both easiest και ἡδιστα and most pleasant."

10. Και and ὁ Σωκρατης Socrates εφη said, "Βουλει ουν are you willing then σκεψωμεθα that we consider και τουτο this also, ποτεροι which [men] of the two [classes] ζωσι live ἡδιον the more pleasantly, οἱ αρχοντες the rulers η or οἱ αρχομενοι those ruled?" "Πανυ μεν ουν by all means then," εφη said he. "Πρωτον μεν τοινυν now first then, των εθνων of the nations ὡν which ἡμεις we ισμεν know εν μεν τη Ασιᾳ in Asia Περσαι μεν the Persians αρχουσι bear rule, Συροι δε but the Syrians και Φρυγες and the Phrygians και Λυδοι and the Lydians αρχονται are ruled: εν δε τῃ Ευρωπῃ but in Europe Σκυθαι μεν the Scythians αρχουσι rule Μαιωται δε and the Mæotæ αρχονται are ruled: εν δε τῃ Λιβυῃ and in Lybia Καρχηδονιοι μεν the Carthaginians αρχουσι rule, Λιβυες δε and the Lybians αρχονται are ruled. Ποτερους ουν which then τουτων of these οιει do you think ζην live ἡδιον most pleasantly? Η or των Ελληνων of the Greeks, εν οἱς among whom

και αυτος ει you yourself also are, *ποτεροι* which of the two *δοκουσι* seem *σοι* to you *ζην* to live *ἡδιον* most pleasantly, [*οἱ κρατουντες* the rulers *η* or *οἱ κρατουμενοι* the ruled] ?"
11. "*Αλλα εγω τοι* but yet I," *εφη* said *ὁ Αριστιππος* Aristippus, "*ουδε* neither *ταττω* rank *εμαυτον* myself *εις την δουλειαν* in slavery [among slaves], *αλλα* but *δοκει* there seems *μοι* to me *ειναι* to be *ὁδος τις* a kind of way *μεση τουτων* between these, *ἡν* which *πειρωμαι* I endeavour *βαδιζειν* to go, *ουτε* neither *δι' αρχης* through rule *ουτε* nor *δια δουλειας* through slavery, *ἡπερ* which *αγει* leads *μαλιστα* most *προς ευδαιμονιαν* to happiness."
12. "*Αλλα* but, *ει μεν* if," *εφη* said *ὁ Σωκρατης* Socrates, "*ὡσπερ* as *αὑτη ἡ ὁδος* this road *φερει* leads *ουτε* neither *δι' αρχης* through rule *ουτε* nor *δια δουλειας* through slavery, *οὑτω* so [it led] *μηδε* neither *δι' ανθρωπων* through mankind, *ισως* perhaps *λεγοις αν τι* you might say something [worth hearing] : *ει μεντοι* if however *ων* being *εν ανθρωποις* among men *αξιωσεις* you shall ask *μητε* neither *αρχειν* to rule *μητε* nor *αρχεσθαι* be ruled, *μηδε θεραπευσεις* and will not court *τους αρχοντας* your rulers *ἑκων* willingly, *οιμαι* I think *σε* that you *ὁραν* see *ὡς* that *κρειττονες* those who are stronger *επισαι* know how *καθισαντες* setting down *ἡττονας* those who are weaker *και κοινῃ* publicly *και ιδιᾳ* and privately *κλαον-* tears *χρησθαι* to make use of them *δου*

λοις as slaves. *H* or *λανθανουσι* do those escape your notice *οἱ τεμνοντες τε* who both cut, *αλλων σπειραντων* when others have sown *και φυτευσαντων* and planted *τον σιτον* the corn, *και δενδροκοπουντες* and who fell the trees *και πολιορκουντες* and besiege *παντα τροπον* in every way *τους ἡττονας* those who are weaker *και* and *μη θελοντας* are not willing *θεραπευειν* to pay respect to them, *ἑως* until *πεισωσιν αν* they have persuaded them *ἑλεσθαι* to choose *δουλευειν* to be slaves *αντι του πολεμειν* instead of making war *τοις κρειττοσιν* against their superiors? *Και* and *ιδιᾳ* privately *αν* again *ουκ οισθα* do you not know *ὁτι* that *οἱ ανδρειοι* the manly *και* and *οἱ δυνατοι* the powerful *καταδουλωσαμενοι* enslaving *τους ανανδρους* the unmanly *και* and *αδυνατους* the powerless *καρπουνται* enjoy the fruits?" "*Αλλα* but *εγω τοι* I (*εφη* said he) *ἱνα* that *μη πασχω* I may not suffer *ταυτα* this, *ουδε κατακλησω* do not even confine *εμαυτον* myself *εις πολιτειαν* in a government, *αλλα* but *ειμι* I am *ξενος* as stranger *πανταχου* everywhere." 14. *Και* and *ὁ Σωκρατης* Socrates *εφη* said: "*Τουτο μεντοι* this indeed *ηδη λεγεις* [which] you now say *δεινον παλαισμα* [is] a marvellous exertion. *Ουδεις γαρ* for no one *ετι* any longer *αδικει* harms *τους ξενους* strangers *εξ οὑ* from the time when *ὁ τε Σινις* both Sinis *και* and *ὁ Σκειρων* Skeiron *και* and *ὁ Προκρουστης* Procrustes *απεθανον* died: *αλλα* but *νυν* now *οἱ μεν πολι-*

τενομενοι the members of a free state και also τιθενται appoint νομους laws εν ταις πατρισιν in their countries, ἱνα that μη αδικωνται they may not be injured, και and κτωνται attach to themselves βοηθους as allies αλλους φιλους other friends προς τοις καλουμενοις in addition to those who are called αναγκαιοις their necessary friends [kinsmen] και and περιβαλλονται ερυματα throw up defences round ταις πολεσι their cities και and κτωνται acquire ὁπλα arms οἱς by which αμυνουνται they shall repel τους αδικουντας evil doers και and προς τουτοις in addition to these κατασκευαζονται they get for themselves αλλους συμμαχους other allies εξωθεν from without: και and οἱ μεν κεκτημενοι those who have got παντα ταυτα all these ὁμως nevertheless ἀδικουνται are injured. 15. Συ δε but do you εχων μεν having ουδεν none τουτων of these, διατριβων δε but spending πολυν χρονον much time εν ταις ὁδοις in the roads, ενθα where πλειστοι very many αδικουνται are injured, ων δε and being ἡττων weaker των πολιτων than the citizens εις ὁποιαν αν πολιν into whatever city αφικῃ αν you may come, και and τοιουτος such a man οἱοις as [those] whom οἱ βουλομενοι those who wish αδικειν to injure μαλιστα επιτιθενται most set upon, ὁμως yet οιει think δια το ειναι through being ξενος a stranger ουκ αν αδικηθηναι you would not be injured? Η or θαρρεις are you so confident, διοτι because αἱ πολεις the cities

κηρυττουσι proclaim *ασφαλειαν* safety *σοι* to you *προσιοντι* coming *και απιοντι* and going? *Η* or *διοτι* because *και* also *οιει* you think *δουλος* that as a slave *ειναι αν* you would be *τοιουτος* such *οιος* as *λυσιτελειν* to be of advantage *μηδενι δεσποτῃ* to no master? *Τις γαρ* for who *εθελοι αν* would be willing *εχειν* to have *εν οικιᾳ* in his house *ανθρωπον* a man *μηδεν εθελοντα* not at all willing *πονειν μεν* to work *χαιροντα δε* but who took pleasure *τῃ πολυτελεστατῃ διαιτῃ* in the most costly diet? 16. *Σκεψωμεθα δε* but let us consider *και τουτο* this too, *πως* how *οἱ δεσποται* the masters *χρωνται* use *τοις τοιουτοις οικεταις* such domestics. *Αρα ου σωφρονιζουσι* do they not sober down *την λαγνειαν αυτων* their lewdness *τῳ λιμῳ* by hunger? *κωλυουσι δε* and prevent them *κλεπτειν* from stealing *αποκλῃοντες* excluding them *ὁθεν* [from any place] whence *ῃ αν* it may be possible *λαβειν τι* to take any thing? *απειργουσι δε* and prevent them *δεσμοις* by bonds *του δραπετευειν* from running away? *εξαναγκαζουσι δε* and force out of them *την αργιαν* their laziness *πληγαις* by stripes? *Η* or *πως* how *συ ποιεις* do you act *ὁταν* when *καταμανθανῃς* you find out *τινα* that any one *των οικετων* of your domestics *τοιουτον οντα* is such a man?" 17. "*Κολαζω* I punish him," *εφη* said he, "*πασι κακοις* with all [kinds of] pains *ἑως* until *αναγκασω αν* I have compelled him *δουλευειν* to serve. *Αλλα* but,— *ω Σωκρατες* oh

Socrates, *τι γαρ* for how *οἱ παιδευομενοι* do those who are instructed *εἰς την βασιλικην τεχνην* in the art of royalty, *ἡν* which *συ δοκεις* you seem *μοι* to me *νομιζειν* to think *ειναι* to be *ευδαιμονιαν* happiness, *διαφερουσι* differ *των κακοπαθουντων* from those who suffer hardships *εξ αναγκης* by necessity, *ει γε* if at least *πεινησουσι* they shall hunger *και διψησουσιν* and thirst *και ῥιγωσουσιν* and be cold *και αγρυπνησουσιν* and be watchful *και μοχθησουσιν* and toil at *παντα τα αλλα* all other things *ἑκοντες* willingly ? [*Εγω μεν γαρ* for I *ουκ οιδα* know not *ὁ τι* in what *διαφερει* it differs *μαστιγουσθαι* to be scourged *το αυτο δερμα* on the same skin *ἑκοντα* willingly *η* or *ακοντα* unwillingly, *η* or *ὁλως* generally *πολιορκεισθαι* to be battered *το αυτο σωμα* on the same body *πασι τοις τοιουτοις* by all such evils *ἑκοντα* willingly *η ακοντα* or unwillingly : *αλλο γε* is any thing else *η αφροσυνη* than folly *προσεστιν* attached *τῳ θελοντι* to him who is willing *ὑπομενειν* to endure *τα λυπηρα* things that are painful ?]" 18. "*Τι δε* but what ? *ω Αριστιππε* oh Aristippus," *εφη* said *ὁ Σωκρατης* Socrates, "*ου δοκει σοι* does it not seem to you *τα ἑκουσια* that those which are voluntary *των τοιουτων* of such things *διαφερειν* are different *των ακουσιων* from those which are involuntary, *ῃ* in as much as *ὁ μεν ἑκων* the willing man *πεινων* who is hungry *φαγοι αν* might eat *ὁποταν* when *βουλοιτο* he wished *και* and *ὁ ἑκων*

διψων he who is willingly athirst *πιοι* might drink, *και* and *τα αλλα* in the other cases *ὡσαυτως* in like manner, *τῳ δε πασχοντ.* but to him who suffers *ταυτα* these things *εξ αναγκης* by force *ουκ εξεστιν* it is not allowed *πανεσθαι* to leave them off *ὁποταν βουληται* when he wishes? *Επειτα* in the next place *ὁ μεν ταλαιπωρων* he who is suffering evil *ἑκουσιως* willingly *ευφραινεται* is cheered *πονων* because he is toiling *επ' αγαθῃ ελπιδι* for a good hope, *οἱον* as for instance *οἱ θηρωντες* those who hunt *τα θηρια* wild beasts *μοχθουσι* toil *ἡδεως* pleasantly *ελπιδι* in the hope *του ληψεσθαι* of taking them. 19. *Και* and *τα μεν τοιαυτα αθλα* such rewards *των πονων* of their labours *εστιν* are *αξια μικρου τινος* of some little worth: *τους δε πονουντας* but [as to] those who toil *ἱνα* that *κτησωνται* they may acquire *φιλους αγαθους* good friends, *η* or *ὁπως* that *χειρωσονται* they may subdue *εχθρους* enemies, *η* or *ἱνα* that *γενομενοι* becoming *δυνατοι* powerful *και τοις σωμασι* both with their bodies *και* and *ταις ψυχαις* with their souls, *και οικωσι* they may both govern *τον ἑαυτων οικον* their own house *καλως* well *και* and *ευ ποιωσι* do good to *τους φιλους* their friends, *και* and *ευεργετωσι* benefit *την πατριδα* their country, *πως* how *χρη* is it possible *ουκ οιεσθαι* not to think *τουτους* that these *και πονειν* both toil *ἡδεως* pleasantly *εις τα τοιαυτα* for such purposes *και* and *ζην* live *ευφραινομενους* cheerful *αγαμενους μεν*

honouring *ἑαυτους* themselves, *επαινομενους δε* and being praised *και ζηλουμενους* and envied *ὑπο των αλλων* by others? 20. *Ετι δε* but further *αἱ μεν ῥαδιουργιαι* deeds of laziness *και* and *ἡδοναι* pleasures *εκ του παραχρημα* momentarily presenting themselves *ουτε* neither *εισιν ἱκαναι* are able *εργαζεσθαι* to work out, *ὡς* as *οἱ γυμνασται* the gymnasts *φασι* say, *ευεξιαν* a good constitution *σωματι* in the body, *ουτε* nor *εμποιουσιν* implant *ουδεμιαν επιστημην* any knowledge *αξιολογον* worthy of account *ψυχῃ* in the soul, *αἱ δε επιμελειαι* but the exercises *τῶν εργων* of works *καλων τε* which are both noble *και αγαθων* and good *δια καρτεριας* with perseverance *ποιουσι* make them *εξικνεισθαι* spring forth, *ὡς* as *οἱ αγαθοι ανδρες* good men *φασι* say. *Και Ἡσιοδος δε* and Hesiod also *λεγει που* says too:

"*Εστι μεν γαρ* for it is possible *ἑλεσθαι* to meet with *την κακοτητα* vice *ῥηϊδιως* easily *και ιλαδον* even in troops: *ὁδος μεν* the road *λειη* is smooth, *ναιει δε* and it lives *μαλα εγγυθι* very near. *Θεοι δε αθανατοι* but the immortal gods *εθηκαν* have placed *ἱδρωτα* sweat *προπαροιθε* in front *της αρετης* of virtue: *οιμος δε* but the path *μακρος* is long *και ορθιος* and steep *ες αυτην* to it *και τρηχυς* and rough *το πρωτον* at first: *επην δε* but when *ἱκηαι* you come *εις ακρον* to the summit *επειτα δη* then indeed *πελει* it becomes *ῥηϊδιη* easy, *εουσα περ* though being *χαλεπη* difficult."

Και Επιχαρμος δε but Epicharmus also *μαρτυρει* testifies [the same] *εν τῳδε* in this [verse]:

"*Οἱ θεοι* the gods *πωλουσι* sell *παντα τα αγαθα* all good things *ἡμιν* to us *των πονων* for toils."

Φησι δε and he says *και* also *εν αλλ ῳ τοπῳ* in another place,

"*Ω πονηρε* oh wretched man, *μη μωεο* be not eager for *τα μαλακα* things soft, *μη* lest *εχῃς* you have *τα σκληρα* things hard."

21. *Και Προδικος δε* but Prodicus also *ὁ σοφος* the wise man, *εν τῳ συγγραμματι* in his treatise *τῳ περι του Ἡρακλεους* concerning Hercules, *ὁπερ δη* which indeed *και επιδεικνυται* he also displays *πλειστοις* to most men, *αποφαινεται* expresses himself *ὡσαυτως* in like manner *περι της αρετης* about virtue, *λεγων* saying *ὡδε πως* something of this kind, *ὁσα* as far as *εγω μεμνημαι* I remember. *Φησι γαρ* for he says *Ἡρακλεα* that Hercules, *επει* when *ὡρματο* he came forth *εκ παιδων* from children *εις ἡβην* to puberty, *εν ᾗ* in which *οἱ νεοι* the young *ηδη* already *γιγνομενοι* becoming *αυτοκρατορες* their own masters *δηλουσι* show *ειτε* whether *τρεψονται* they will turn *επι τον βιον* to living *την ὁδον* by the way *δι' αρετης* through virtue *ειτε* or *την* the way *δια κακιας* through vice, *εξελθοντα* having gone out *εις ἡσυχιαν* into solitude *καθησθαι* sat down *απορουντα* doubting *ὁποτεραν* which *των ὁδων* of the roads *τραπηται* he should turn: 22.

και and *φανηναι* that it seemed *αυτῳ* to him *δυο γυναικας μεγαλας* that two tall women *προσιεναι* approached, *την μεν ἑτεραν* the one *ευπρεπη τε* both handsome *ιδειν* to look on *και* and *ελευθεριον* liberal *φυσει* by nature, *κεκοσμημενην* adorned *το μεν χρωμα* in her complexion *καθαροτητι* with cleanliness *τα δε ομματα* and in eyes *αιδοι* with modesty, *το δε σχημα* and in figure *σωφροσυνῃ* with sobriety, *εσθητι δε λευκῃ* and in a white dress, *την δε ἑτεραν* but the other *τεθραμμενην μεν* fed *εις πολυσαρκιαν τε* both to fatness *και ἁπαλοτητα* and softness *κεκαλλωπισμενην δε* but beautified *το μεν χρωμα* in complexion *ὡστε* so as *δοκειν* to seem *φαινεσθαι* to appear *λευκοτεραν τε* both whiter *και* and *ερυθροτεραν* more ruddy *του οντος* than the reality, *το δε σχημα* and in figure *ὡστε* so as *δοκειν* to appear *ειναι* to be *ορθοτεραν* taller *της φυσεως* than her nature, *εχειν δε* and to have *τα ομματα* her eyes *αναπεπταμενα* opened wide, *εσθητα δε* and a dress *εξ ἡς* from which *ἡ ὡρα* her beauty *μαλιστα αν διαλαμποι* might most appear through; *θαμα δε* and frequently *κατασκοπεισθαι* to look at *ἑαυτην* herself *επισκοπειν δε* and to look *ει* if *τις αλλος* any other person *θεαται αυτην* is looking at her, *πολλακις δε* and frequently *αποβλεπειν* to look back *εις την ἑαυτης σκιαν* on her own shadow. 23. *Ὡς δε* but when *εγενοντο* they became *πλησιαιτερον του Ἡρακλεους* nearer to Hercules, *την μεν ῥηθεισαν* that the one

named *προσθεν* first *ιεναι* **went** *τον αυτον τροπον* in the same [way [as before], *την δε ἑτεραν* but that the other *βουλομενην* wishing *φθασαι* to be first *προσδραμειν* ran up *τῳ Ἡρακλει* to Hercules *και ειπειν* and said, Ὁρω σε I see you, *ω Ἡρακλεις* oh Hercules, *απορουντα* doubting *ποιαν ὁδον* by what road *τραπῃ* you should turn *επι τον βιον* to live. *Εαν ουν* if then *ποιησῃ* you will make *εμε* me *φιλην* your friend, *αξω σε* I will lead you *την ὁδον* by the way *ἡκιστην τε* which is both most pleasant *και ῥᾳστην* and most easy, *και* and *των μεν τερπνων* of delights *εσει* you shall be *αγευστος* without the taste *ουδενος* of none, *των δε χαλεπων* but of troubles *διαβιωσει* you shall pass your life *απειρος* without experience. 24. *Πρωτον μεν γαρ* for in the first place *ου φροντιεις* you shall have no thought *πολεμων* of wars *ουδε* nor *πραγματων* of business, *αλλα* but *διοισει* shall continue *σκοπουμενος* considering *τι* what *εὑροις αν* you can find *κεχαρισμενον* that is gratifying to you *η* either *σιτιον* to be eaten *η* or *ποτον* to be drunk, *η* or *τι* what *τερφθειης αν* you might take delight *ιδων* seeing *η ακουσας* or hearing, *η* or *τινων* what things *ἡσθειης αν* you might be pleased *οσφραινομενος* smelling *η ἁπτομενος* or touching, *τισι δε παιδικοις* and with what pædika *ὁμιλων* associating *ευφρανθειης αν* you would rejoice *μαλιστα* most, *και* and *πως* how *καθευδοις αν* you might sleep *μαλακωτατα* the most softly, *και* and *πως* how

τυγχανοις αν you might obtain *παντων τουτων* all these *απονωτατα* the least laboriously. 25. *Εαν δε* but if *ποτε* ever *γενηται* there should arise *τις ὑποψια* any suspicion *σπανεως* of want *αφ' ὡν* [of means] from which *ταδε* these things *εσται* shall be [procured], *ου φοβος* there is no fear *μη* lest *αγαγω σε* I lead you *επι το ποριζεσθαι* to procuring *ταυτα* these *πονουντα* by toiling *και ταλαιπωρουντα* and slaving *τῳ σωματι* with your body *και τῃ ψυχῃ* and soul, *αλλα* but *οἱς* whatever things *οἱ αλλοι* other men *εργαζωνται αν* work out, *χρησει* you shall enjoy *τουτοις* them, *απεχομενος* abstaining *ουδενος* from nothing *ὁθεν* whence *ῃ αν* it may be *δυνατον* possible *κερδαναι τι* to gain any thing: *εγωγε γαρ* for I *παρεχω* afford *τοις συνουσι μοι* to those who associate with me *εξουσιαν* permission *ωφελεισθαι* to derive benefit *πανταχοθεν* from every source."

26. *Και* and *ὁ Ἡρακλης* Hercules *ακουσας* having heard *ταυτα* these words *εφη* said, "*Τι δε* and what, *ω γυναι* oh lady, *εστιν* is *ονομα σοι* your name?" *Ἡ δε* but she *εφη* said, "*Οἱ μεν εμοι φιλοι* my friends," *καλουσι με* call me *Ευδαιμονιαν* Happiness, *οἱ δε μισουντες* but those who hate me *ὑποκοριζομενοι* vilifying me *καλουσι με* call me *Κακιαν* Vice."

27. *Και* and *εν τουτῳ* during this *ἡ ἑτερα γυνη* the other woman *προσελθουσα* having come up *ειπε* said, "*Και εγω* I too *ἡκω* am come *προς σε* to you, *ω Ἡρακλεις* oh Hercules,

ειδυια knowing *τους γεννησαντας σε* those who begat you *και* and *καταμαθουσα* having perceived *την φυσιν την σην* your natural disposition *εν τῃ παιδειᾳ* in your education, *εξ ὡν* from which *ελπιζω* I hope, *ει* if *τραποιο* you turn *την ὁδον* by the way *προς εμε* [which leads] towards me, *σε* that you *γενεσθαι αν* would become *σφοδρα αγαθον εργατην* a very good workman *των καλων* of honourable *και σεμνων* and righteous deeds *και* and *εμε* that I *φανηναι* should appear *ετι* still *πολυ εντιμοτεραν* much more honoured *και* and *διαπρεπεστεραν* more conspicuous *επ' αγαθοις* for good things. *Ου δε εξαπατησω* but I will not deceive *σε* you *προοιμιοις* with prefaces *ἡδονης* of pleasure, *αλλα* but *διηγησομαι* will describe *μετ' αληθειας* with truth *τα οντα* things which are *ᾗπερ* as *θεοι* the gods *διεθεσαν* have appointed them. 28. *Θεοι γαρ* for the gods *διδοασι* give *ουδεν* none *των αγαθων* of the good *και καλων* and beautiful things *οντων* that exist *ανθρωποις* to men *ανευ πονου* without toil *και επιμελειας* and care, *αλλα* but *ει τε* both if *βουλει* you wish *τους θεους* the gods *ειναι* to be *ἱλεως* favourable *σοι* to you, *θεραπευτεον* you must worship *τους θεους* the gods, *ει τε* and if *εθελεις* you wish *αγαπασθαι* to be loved *ὑπο φιλων* by your friends, *ευεργετητεον* you must do good to *τους φιλους* your friends, *ει τε* and if *επιθυμεις* you desire *τιμασθαι* to be honoured *ὑπο τινος πολεως* by any city, *ωφελητεον* you must be of use to *την πολιν* that city, *ει τε* and if

αξιοις you claim *θαυμαζεσθαι* to be admired *επ' αρετῃ* for your merit *ὑπο της Ἑλλαδος πασης* by the whole of Greece, *πειρατεον* you must endeavour *ευ ποιειν* to do good to *την Ἑλλαδα* Greece, *ει τε* and if *βουλει* you wish *γην* the earth *φερειν* to bear *καρπους* fruits *αφθονους* in abundance *σοι* for you, *θεραπευτεον* you must cultivate *την γην* the earth, *ει τε* and if *οιει* you think *δειν* that you ought *πλουτιζεσθαι* to enrich yourself *απο βοσκηματων* from herds of cattle, *επιμελητεον* you must take care *βοσκηματων* of herds of cattle, *ει τε* and if *ὁρμας* you are eager *αυξεσθαι* to be exalted *δια πολεμου* by means of war *και* and *βουλει* wish *δυνασθαι* to be able *ελευθερουν τε* both to free *τους φιλους* your friends *και* and *χειρουσθαι* to subdue *τους εχθρους* your foes, *μαθητεον τε* you must both learn *παρα των επισταμενων* from those who know *τας πολεμικας τεχνας* the warlike arts *αυτας* themselves *και* and *ασκητεον* must practise *ὁπως* how *δει* it is necessaay *χρησθαι αυταις* to use them. *Ει δε* but if *βουλει* you wish *και* also *ειναι δυνατος* to be strong *τῳ σωματι* in body *εθιστεον* you must accustom *το σωμα* the body *ὑπηρετειν* to be subject *τῃ γνωμῃ* to the mind *και* and *γυμναστεον* must exercise it *πονοις* in toils *και ιδρωτι* and sweat."

29. *Και ἡ Κακια* and Vice *ὑπολαβουσα* taking her up *ειπε* said, *ὡς* as *Προδικος* Prodicus *φησι* tells us, "*Εννοεις* do you

consider, *ω Ἡρακλεις* oh Hercules, *ὡς χάλεπην* how hard *και μακραν ὁδον* and long a road *ἡ γυνη αὑτη* this woman *διηγειται* points out *σοι* to you *επι τας ευφροσυνας* to enjoyments? *Εγω δε* but I *αξω σε* will lead you *ῥᾳδιαν* an easy *και βραχειαν ὁδον* and short way *επι την ευδαιμονιαν* to happiness." 30. *Και* and *ἡ Αρετη* Virtue *ειπε* said, "*Τι δε αγαθον* but what good *συ εχεις* have you, *ω τλημον* oh wretched woman? *η* or *τι* what thing *ἡδυ* pleasant *οισθα* do you know *εθελουσα* [you] who are willing *πραττειν* to do *μηδεν* nothing *τουτων ἑνεκα* for the sake of these [enjoyments]? *Ἡτις* [you] who *ουδε αναμενεις* do not even wait for *την επιθυμιαν* the desire *των ἡδεων* of pleasures, *αλλα* but *εμπιμπλασαι* cloy yourself *παντων* with all *πριν επιθυμησαι* before you desire them, *εσθιουσα μεν* eating *πριν πεινηην* before you are hungry, *πινουσα δε* and drinking *πριν διψηην* before you are thirsty, *και* and *μηχανωμενη μεν* procuring *οψοποιους* cooks, *ἱνα* that *φαγῃς* you may eat *ἡδεως* pleasantly, *ἱνα δε* and that *πιῃς* you may drink *ἡδεως* pleasantly *παρασκευαζει τε* you both procure *οινους πολυτελεις* costly wines *και* and *περιθεουσα* running about *ζητεις* seek *χιονα* snow *του θερους* in the summer, *ἱνα δε* and that *καθυπνωσης* you may sleep *ἡδεως* pleasantly, *παρασκευαζει* you prepare *ου μονον* not only *τας στρωμνας μαλακας* those soft beds *αλλα* but *και* also *τας κλινας* those bed-steads *και* and

τα ὑποβαθρα rockers ταις κλιναις for the bed-steads: επιθυμεις γαρ for you have the desire ὑπνου of sleep ου not δια το πονειν from toiling αλλα but δια το εχειν from having μηδεν ὁ τι ποιῃς nothing to do. Αναγκαζεις δε and you force τα αφροδισια venereal pleasures προ του δεισθαι before needing them μηχανωμενη contriving παντα every means και χρωμενη and using τοις ανδρασι men γυναιξιν as women: οὑτω γαρ for so παιδευεις you teach τους σαυτης φιλους your friends της μεν νυκτος by night ὑβριζουσα insulting them, κατακοιμιζουσα δε and passing in sleep το χρησιμωτατον the most useful part της ἡμερας of the day. 31. Ουσα δε and being αθανατος immortal εκ θεων μεν from the gods απερριψαι you have been cast out, ὑπο δε ανθρωπων αγαθων and by good men ατιμαζει you are despised: ει δε and you are ανηκοος without hearing του ακουσματος of that sound ἡδιστου which is sweetest παντων of all, επαινου the praise σεαυτης of yourself, και and αθεατος without the seeing του θεαματος of that sight ἡδιστου sweetest παντων of all: τεθεασαι γαρ for you have seen ουδεν καλον εργον no good work σαυτης of yourself πωποτε ever yet. Τις δε and who πιστευσειεν αν would believe σοι you λεγουσῃ τι saying any thing? τις δε and who επαρκεσειεν αν would give aid to you δεομενῃ τινος wanting any thing? η or τις who ευ φρονων in his senses τολμησειεν

αν would dare *ειναι* to be [one] *του σου θιασου* of your band? *οἱ* who *νεοι μεν οντες* when young *εισιν* are *αδυνατοι* impotent *τοις σωμασιν* in their bodies, *γενομενοι δε* and when they have become *πρεσβυτεροι* older *ανοητοι* are without sense *ταις ψυχαις* in their souls, *φερομενοι μεν* floating *απονως* without toil *λιπαροι* sleek *δια νεοτητος* through their youth, *περωντες δε* and passing *αυχμηροι* squalid *επιπονως* laboriously *δια γηρως* through old age, *αισχυνομενοι* ashamed *τοις μεν πεπραγμενοις* at their past career, *βαρυνομενοι δε* but weighed down *τοις πραττομενοις* by their present state, *διαδραμοντες μεν* running through *τα ἡδεα* pleasures *εν τῃ νεοτητι* in their youth, *αποθεμενοι δε* and putting off *τα χαλεπα* troubles *εις το γηρως* till old age. 32. *Εγω δε* but I *συνειμι μεν* associate with *θεοις* gods, *συνειμι δε* and I associate with *ανθρωποις τοις αγαθοις* men that are good; *εργον δε καλον* and good work *ουτε θειον* neither divine *ουτε ανθρωπινον* nor human *γιγνεται* is done *χωρις εμου* without me. *Τιμωμαι δε* and I am honoured *μαλιστα* most *παντων* of all *και* both *παρα θεοις* among the gods *και* and *παρ' ανθρωποις* among men *οἱς* to whom *προσηκει* it is fitting, *αγαπητη μεν συνεργος* being a welcome assistant *τεχνιταις* to craftsmen, *πιστη δε φυλαξ* and a trusty guard *δεσποταις* to masters *οικων* of houses, *ευμενης δε παραστατις* and a kindly assistant *οικεταις* to domestics, *αγαθη δε συλ-*

ληπτρια and a good sharer *των πονων* of works *εν ειρηνῃ* in peace, *βεβαια δε συμμαχος* and a firm ally *των εργων* in the deeds *εν πολεμῳ* [done] in war, *αριστη δε κοινωνος* and the best partner *φιλιας* in friendship.. 33. *Εστι δε* and there is *τοις μεν εμοις φιλοις* for my friends *απολαυσις* an enjoyment *σιτων* of meats *και ποτων* and drinks *ἡδεια μεν* pleasant *και απραγμων* and untroubled; *ανεχονται γαρ* for they abstain *ἑως* until *επιθυμησωσιν αν αυτων* they have felt an appetite for them. *Ὑπνος δε* and sleep *παρεστιν* attends *αυτοις* on them *ἡδιων* more pleasant *η* than *τοις αμοχθοις* on those who have not toiled, *και* and *ουτε αχθονται* they are neither grieved *απολειποντες αυτον* leaving it off *ουτε* nor *μεθιασι* do they neglect *πραττειν τα δεοντα* to do their duty *δια τουτον* for the sake of it. *Και* and *οἱ μεν νεοι* the young *χαιρουσι* rejoice *τοις επαινοις* in the praises *των πρεσβυτερων* of their elders, *οἱ δε γεραιτεροι* and those who are older *αγαλλονται* pride themselves *ταις τιμαις* in the honours [they receive] *των νεων* of the young, *και* and *μεμνηνται μεν* they remember *ἡδεως* with pleasure *των παλαιων πραξεων* their former doings, *ἡδονται δε* and are pleased *πραττοντες* carrying on *ευ* successfully *τας παρουσας* their present ones, *οντες* being *δι' εμε* on my account *φιλοι μεν* dear *θεοις* to the gods, *αγαπητοι δε* and cherished *φιλοις* by their friends, *τιμιοι δε* and honoured

πατρισι by their countries. *Ὁταν δε* and when *το πεπρωμενον τελος* their destined end *ελθῃ* has come, *ου κεινται* they do not lie *ατιμοι* unhonoured *μετα ληθης* in forgetfulness, *αλλα* but *θαλλουσι* bloom *μετα μνημης* in memory *ὑμνουμενοι* celebrated in song *τον αει χρονον* for ever. *Εξεστιν* it is allowed *σοι* you, *ω Ἡρακλεις* oh Hercules, *παι* son *τοκεων αγαθων* of good parents, *διαπονησαμενῳ* working out *τοιαυτα* such things *κεκτησθαι* to get *την μακαριστοτατην ευδαιμονιαν* the most blessed happiness."

34. *Οὑτω πως* thus somehow *Προδικος* Prodicus *διωκει* pursues *την παιδευσιν* the instruction *Ἡρακλεους* of Hercules *ὑπ' Αρετης* by Virtue: *εκοσμησε μεντοι* he adorned however *τας γνωμας* his sentiments *ῥημασι* with language *ετι μεγαλειοτεροις* still more elevated *η εγω* than I [have done] *νυν* now. *Αξιον δ' ουν* but it is worth while therefore *σοι* for you, *ω Αριστιππε* oh Aristippus, *ενθυμουμενῳ* considering *τουτων* of these things *πειρασθαι τι* to endeavour somewhat *φροντιζειν* to take thought *και* also *των* of the things *εις τον μελλοντα χρονον* which concerns the future time *του βιου* of your life."

II. *Αισθομενος δε* but having perceived *ποτε* once upon a time *Λαμπροκλεα* that Lamprocles *τον πρεσβυτατον υἱον αυτου* his eldest son *χαλεπαινοντα* was angry *προς την μητερα* against his mother, *εφη* he said, "*Ειπε μοι* tell me, *ω παι* my son, *οισθα* do

you know *τινας ανθρωπους* any men *καλουμενους* called *αχαριστους* ungrateful?" "*Και μαλα* yes, certainly," *εφη* said *ὁ νεανισκος* the young man. "*Καταμεμαθηκας ουν* have you then learnt *τι* what act *αποκαλουσι* they called *τους ποιουντας* the doers of *τουνομα τουτο* by this name?" "*Εγωγε* I [have]," *εφη* said he; "*καλουσι γαρ* for they call *αχαριστους* ungrateful *τους ευ παθοντας* those who have been well treated, *ὁταν* when *δυναμενοι* being able *αποδουναι* to return *χαριν* the favour *μη αποδωσι* they do not return it." "*Ουκ ουν δοκουσι* do they not seem then *σοι* to you *καταλογιζεσθαι* to classify *τους αχαριστους* the ungrateful *εν τοις αδικοις* among the unjust?" "*Εμοιγε* [it seems so] to me," *εφη* said he. 2. "*Εσκεψω δε ποτε* but have you ever reflected *ηδη* ere now, *ει αρα* whether indeed, *ὡσπερ* as *δοκει* it seems *ειναι* to be *αδικον* unjust *το ανδραποδιζεσθαι* to enslave *τους μεν φιλους* one's friends, *δικαιον δε* but just [to enslave] *τους πολεμιους* one's enemies, *οὑτω* so *και* also *εστιν* it is *αδικον* unjust *το αχαριστειν* to be ungrateful *προς μεν τους φιλους* towards one's friends *δικαιον δε* but just *προς τους πολεμιους* towards one's enemies?" "*Και μαλα* yes, certainly [I have]," *εφη* said he, "*και* and *δοκει* he seems *μοι* to me *ειναι* to be *αδικος* unjust, *ὑφ' οὑ* by whom, *ειτε* whether *φιλου* a friend *ειτε* or *πολεμιου* a foe, *τις* a man *ευ παθων* having been well treated *μη πειραται* does not try

αποδιδοναι to give back *χαριν* gratitude." "*Ουκουν αν* would not then, *ει γε* if at least *τουτο* this *οὑτως ἑχει* is so, *ἡ αχαριστια* ingratitude *ειη* be *ειλικρινης τις αδικια* a kind of pure injustice?" *Συνωμολογει* he assented. "*Ουκουν αν* would not then, *ὁσω* in proportion as *τις* a man *παθων* having received *μειζω αγαθα* greater favours *μη αποδιδῳ* does not repay *χαριν* gratitude, *ειη* he be *τοσουτῳ* in the same degree *αδικωτερος* more unjust? *Συνεφη* he assented to *και τουτο* this also. "*Τινας ουν* whom then," *εφη* said he, *ὑπο τινων* and by whom *εὑροιμεν αν* should we find *ευηργετημενους μειζω* more benefitted *η* than *παιδας* children *ὑπο γονεων* by their parents? *οὑς* whom *οἱ γονεις* their parents *εποιησαν μεν* have caused *ειναι* to come into existence *εξ ουκ οντων* out of non-existence, *ιδειν δε* and to see *τοσαυτα καλα* so many beautiful things *και* and *μετασχειν* to share *τοσουτων αγαθων* in so many good things *ὁσα* as *οἱ θεοι* the gods *παρεχουσι* furnish *τοις ανθρωποις* to men *ἁ δη* which indeed *και* also *δοκει* seem *ἡμιν* to us *ειναι* to be *οὑτως αξια* so worthy *παντος* of every consideration, *ὡστε* that *παντες φευγομεν* we all shun *το καταλιπειν αυτα* the leaving them *'μαλιστα* most *παντων* of all things: *και* and *αἱ πολεις* cities *πεποιηκασιν* have made *θανατον* death *ζημιαν* the penalty *επι μεγιστοις αδικημασι* for the greatest wrongs, *ὡς* as if *ουκ αν παυσαντες* not being likely to check *την αδικιαν*

injustice *φοβῳ* by the fear *μειζονος κακου* of a greater evil. 4. *Και μην* and truly *ουχ ὑπολαμβανεις* you do not suppose *τους ανθρωπους* that men *παιδοποιεισθαι* get children *ἑνεκα* for the sake *των γε αφροδισιων* of venereal pleasures, *επει* since *αἱ μεν ὁδοι* the streets *μεσται* are full *των απολυσοντων* of those what will release them *τουτου γε* from this, *τα δε οικηματα* and the houses *μεστα* are full; *εσμεν δε* but we are *φανεροι* manifest *και σκοπουμενοι* taking into consideration also *εξ ὁποιων γυναικων* from what women *αἱ* with whom *συνελθοντες* uniting *τεκνοποιουμεθα* we get children, *βελτιστα τεκνα* the best children *γενοιτο αν* may be born *ἡμιν* to us. 5. *Και* and *ὁ μεν γε ανηρ* the man *τρεφει τε* both maintains *την* the woman *συντεκνοποιησουσαν* will who join in producing children *ἑαυτῳ* with himself, *και* and *προπαρασκευαζει* provides *τοις παισι* for the children *μελλουσιν* who are about *εσεσθαι* to be born *παντα* all things *ὁσα* as many as *οιηται* he thinks *συνοισειν αν* may be of use *αυτοις* to them *προς τον βιον* for their living, *και ταυτα* and these *ὡς αν πλειστα* as many as *δυνηται* he is able: *ἡ δε γυνη* and the woman *ὑποδεξαμενη τε* both having received *φερει* bears *τουτο το φορτιον* this burden, *βαρυνομενη τε* being both oppressed *και κινδυνευουσα* and being in danger *περι του βιου* for her life, *και* and *μεταδιδουσα* giving a share *της τροφης* of the nourishment *ᾗ* by which *και αυτη*

she herself also *τρεφεται* is fed, *και* and *διενεγκουσα* having gone through it *συν πολλῳ πονῳ* with much trouble *και τεκουσα* and having given birth [to the child] *τρεφει τε* both feeds it *και επιμελεται* and takes care of it, *ουτε* neither *προπεπονθυια* having received before *ουδεν αγαθον* any thing good *ουτε* nor *το βρεφος* the babe *γιγνωσκον* knowing *ὑφ' ὁτου* by whom *ευ πασχει* he is well treated *ουδε δυναμενου* and not being able *σημαινειν* to signify *ὁτου* what *δειται* he wants, *αλλα* but *αυτη* herself *στοχαζομενη* conjecturing *τα τε συμφεροντα* both the things useful *και* and *τα κεχαρισμενα* the things which are pleasing *πειραται* endeavours *εκπληρουν* to supply them *και* and *τρεφει* nurtures it *πολυν χρονον* a long time *ὑπομενουσα* submitting *πονειν* to labour *και ἡμερας* both by day *και νυκτος* and night, *ουκ ειδυια* not knowing *ει* whether *αποληψεται* she shall receive *τινα χαριν* any gratitude *τουτων* for these things. 6. *Και* and *ουκ αρκει* it is not enough *θρεψαι* to feed them, *αλλα* but *και* also *επειδαν* when *οἱ παιδες* the children *δοξωσι* shall seem *ειναι* to be *ἱκανοι* able *μανθανειν τι* to learn any thing, *διδασκουσι* they teach them *ἁ μεν* whatever things *οἱ γονεις* the parents *εχωσιν* have *αυτοι* themselves *αγαθα* useful *προς τον βιον* for their life, *ἁ δε* and whatever things *οιωνται* they think *αλλον* that any other person *ειναι* is *ἱκανωτερον* more able *διδαξαι* to teach them, *πεμπουσι* they send them

προς τουτον to him *δαπανωντὲς* spending money, *και* and *επιμελονται* they take care *ποιουντες* doing *παντα* all things *ὁπως* that *οἱ παῖδες αυτοις* their children *γενωνται* may become *βελτιστοι* the best *ὡς δυνατον* as far as is possible."

7. *Προς ταυτα* to this *ὁ νεανισκος* the young man *ειπε* said: "*Αλλα τοι* but in truth *ει και* even if *πεποιηκε* she has done *παντα ταυτα* all these things *και αλλα* and others *πολλαπλασια τουτων* many times as numerous as these, *ουδεις* no one *δυναιτο αν* would be able *ανασχεσθαι* to put up with *την χαλεποτητα αυτης* her untowardness." *Και ὁ Σωκρατης* and Socrates *εφη* said, "*Ποτερα δε* but whether *οιει* do you think *αγριοτητα* that the fierceness *θηριου* of a wild beast *ειναι* is *δυσφορωτεραν* harder to bear *η* or *μητρος* of a mother?" "*Εγω μεν οιμαι* I indeed think," *εφη* said he, "*μητρος* of a mother *της γε τοιαυτης* at least such an one [as mine]." "*Εδωκεν ουν* has she then caused *κακον τι* any harm *σοι* to you *πωποτε* ever yet *ηδη* already *η* either *δακουσα* by biting you *η* or *λακτισασα* by kicking you, *οἱα* which sort of things *πολλοι* many *ηδη* already *επαθον* have suffered *ὑπο θηριων* from wild beasts?" 8. "[No]" *εφη* said he, "*αλλα* but *νη Δια* by Jupiter, *λεγει* she says *ἁ* things which *τις* a man *ουκ αν βουλοιτο* would not wish *ακουσαι* to hear *επι τῳ βιῳ παντι* in all his life." "*Ποσα δε πραγματα* but how

many troubles *δυσανεκτα* hard to bear," *εφη* said *ὁ Σωκρατης* Socrates, "*συ οιει* do you suppose *παρασχειν* you have caused *ταυτῃ* to her *και* both *τῃ φωνῃ* by crying *και* and *τοις εργοις* by acts *εκ παιδιου* from childhood *δυσκολαινων* being ill-tempered *και ἡμερας* both day *και νυκτος* and night, *ποσα δε* and in how many things *λυπησαι* to have grieved her *καμνων* by being ill?" "*Αλλα* but, (*εφη* said he,) *ουδεπωποτε* never yet *ουτε ειπα* have I either said *ουτε εποιησα* or done *ουδεν* any thing *εφ' ᾡ* at which *ησχυνθη* she has been ashamed." 9. "*Τι δε* but what?" *εφη* said [Socrates], "*οιει* do you think *ειναι* that it is *χαλεπωτερον* more difficult *σοι* for you *ακουειν* to hear *ὡν* [the things] which *αὑτη* she *λεγει* says *η* than *τοις ὑποκριταις* for actors, *ὁταν* when *λεγωσι* they say *τα εσχατα* the worst things *αλληλους* of one another *εν ταις τραγῳδιαις* in the tragedies?" "*Αλλα* but *οιμαι* I believe, *φερουσι* they bear ft *ῥᾳδιως* easily, *επειδη* since *ουκ οιονται* they do not think *των λεγοντων* [that] of the speakers *ουτε* either *τον ελεγχοντα* he who reproaches *ελεγχειν* reproaches *ἱνα* that *ζημιωσῃ* he may punish, *ουτε* or *τον απειλουντα* the man who threatens *απειλειν* threatens *ἱνα* that *ποιησῃ* he may do *κακον τι* any harm." "*Συ δε χαλεπαινεις* but are you angry *ευ ειδως* though you well know *ὁτι* that *ἡ μητηρ* your mother *λεγει* says *ἁ* what *λεγει* she says *σοι* to you *ου μονον* not only *νοουσα*

meaning *ουδεν κακον* no harm *αλλα* but *και βουλομενη* even wishing *αγαθα* good things *ειναι σοι* to befal you *ὁσα* as many as [she wishes] *ουδενι αλλῳ* to no other person? *H* or *νομιζεις* do you think *την μητερα* that your mother *ειναι* is *κακονουν* ill-disposed *σοι* to you?" "*Ου δητα* no indeed, (*εφη* said he) *ουκ οιμαι* I do not think *τουτο γε* this at least." 10. *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Ουκουν συ φῃς* are you not then saying *ταυτην* that she *ειναι χαλεπην* is ill-tempered, *ουσαν τε* though she both is *ευνουν σοι* your well-wisher *και* and *επιμελομενην* takes care *ὡς μαλιστα δυναται* as much as she is able *καμνοντος* of you when you are ill *ὁπως* that *ὑγιανεις τε* you may both be well *δαι* and *ὁπως* that *εσει* you may be *ενδεης* in want *μηδενος* of none *των επιτηδειων* of things needful, *κὰι* and *προς τουτοις* in addition to this *ευχομενην* who vows *πολλα* many things *τοις θεοις* to the gods *ὑπερ σου* for you *και αποδιδουσαν* and who pays *ευχας* your vows? *Εγω μεν οιμαι* I think, *ει* if *μη δυνασαι* you are not able *φερειν* to put up with *τοιαυτην μητερα* such a mother, *ου σε δυνασθαι* that you are unable *φερειν* to put up with *τα αγαθα* what is good for you. 11. *Ειπε δε μοι* but tell me," *εφη* said he, "*ποτερα* whether *οιει* do you think *δειν* that you ought *θεραπευειν* to pay court to *αλλον τινα* any other person, *η* or *παρεσκευασαι* have you laid yourself out *πειρασθαι* to

endeavour *αρεσκειν* to please *μηδενι ανθρωπων* no man, *μηδε* nor *ἑπεσθαι* to follow *μηδε* nor *πειθεσθαι* to obey *μητε* either *στρατηγῳ* a general *μητε* or *αλλῳ αρχοντι* any other commander?" "*Ναι* yea, *μα Δια* by Jove *εγωγε* I [think I ought]" *εφη* said he. 12. "*Ουκουν συ βουλει* are you then not willing," (*εφη* said *ὁ Σωκρατης* Socrates,) "*και* also *αρεσκειν* to please *τῳ γειτονι* your neighbour, *ἱνα* that *και εναυῃ* he may both kindle *πυρ* a fire *σοι* for you, *ὁταν* when *δεῃ* you have need *τουτου* of this, *και* and *γιγνηται τε* may both become *συλληπτωρ* an aider *σοι* to you *αγαθου* in what is good, *και* and *αν* if *τυχῃς* you happen *σφαλλομενος τι* to fail in any thing, *βοηθῃ σοι εγγυθεν* he may be at hand to aid you *ευνοϊκως* with good will?" "*Εγωγε* I [am willing]," *εφη* said he. "*Τι δε* but what? *ουδεν αν σοι διαφεροι* would it matter not to you *συνοδοιπορον* that a fellow-traveller *η* or *συμπλουν* a fellow passenger *η* or *ει* if *εντυγχανοις* you met with *αλλῳ τῳ* any other man, *γενεσθαι* should become *φιλον* a friend *η* or *εχθρον* a foe *σοι* to you, *η* or *οιει* do you think *δειν* that you ought *επιμελεσθαι* to take care *και της ευνοιας* of good will also *παρα τουτων* from these men?" "*Εγω γε* I [think so]," *εφη* said he. 13. "*Ειτα* then *παρεσκευασαι* are you ready *επιμελεσθαι μεν* to be careful *τουτων* of these men, *ου δε οιει* but do you not think *δειν* that you ought *θεραπευειν* to respect *την μητερα* your mother

την φιλουσαν σε who loves you *μελιστα* most *παντων* of all things? *Ουκ οισθα* do you not know *ὁτι* that *και* also *ἡ πολις* the city *επιμελεται* takes notice *ουδεμιας μεν αλλης αχαριστιας* of no other ingratitude *ουδε* nor *δικαζει* goes to law about it, *αλλα* but *περιορᾳ* overlooks *τους ευ πεπονθοτας* those who have received a kindness *ουκ αποδιδοντας χαριν* not showing gratitude for it, *εαν δε* but if *τις* any one *μη θεραπευῃ* does not respect *γονεας* parents, *επιτιθησι τε* it both inflicts *δικην* punishment *αυτῳ* on him, *και* and *αποδοκιμαζουσα* disfranchising *ουκ εᾳ* does not permit *τουτον* him *αρχειν* to be archon, *ὡς τουτου* as if such a man *ουτε* neither *θυοντος αν* would sacrifice *ευσεβως* righteously *τα ἱερα* the victims *θυομενα* that are sacrificed *ὑπερ της πολεως* for the city *ουτε* nor *τουτου* such a man *πραξαντος αν* being likely to do *ουδεν αλλο* any other duty *καλως* well *και δικαιως* justly? *Και* and *νη Δια* by Jupiter *εαν* if *τις* any one *μη κοσμῃ* does not adorn *τους ταφους* the tombs *των γονεων* of his parents *τελευτησαντων* who are dead, *ἡ πολις* the city *εξεταζει* enquires into *και τουτο* this also *εν ταις δοκιμασιαις* in the test-enquiries *των αρχοντων* of the archons. 14. *Συ ουν* you then, *ω παι* my son, *εαν* if *σωφρονῃ* you are wise, *παραιτησει* will entreat *τους θεους* the gods *ειναι* to be *συγγνωμονας* forgiving *σοι* to you, *ει* if *παρημεληκας τι* you have at all neglected *της μητρος* your mother, *μη* lest *και*

οὑτοι these also *νομισαντες* thinking *ειναι* that you are *αχαριστον* ungrateful *ουκ εθελησωσι* shall not be willing *ευ ποιειν* to do good to you, *φυλαξει δε* but you will be on your guard against *ανθρωπους* men *μη* lest *παντες* all *αισθομενοι* perceiving *σε* you *αμελουντα* neglectful *των γονεων* of your parents *ατιμασωσι* despise you, *και ειτα* and then *αναφανῃς* you appear *εν ερημιᾳ* in total want *φιλων* of friends. *Ει γαρ* for if *ὑπολαβοιεν* they supposed *σε* that you *ειναι* were *αχαριστον* ungrateful *προς τους γονεας* towards your parents, *ουδεις* no one *νομισειεν αν* would think, *ευ σε ποιησας* if he did you a service, *αποληψεσθαι* that he would get in return *χαριν* gratitude."

III. *Αισθομενος δε* but perceiving *ποτε* once upon a time *Χαιρεφωντα* Chærephon *και Χαιρεκρατη* and Chærecrates, *οντε* who were *αδελφω μεν* brothers *αλληλοιν* of one another *γνωριμω δε* and known *ἑαυτῳ* to himself, *διαφερομενω* at variance with one another, *ιδων* seeing *τον Χαιρεκρατη* Chærecrates, *εφη* he said, "*Ειπε μοι* tell me, *ω Χαιρεκρατες* oh Chærecrates, *ουκ ει και συ* you also are not, are you, *δηπου* forsooth *των τοιουτων ανδρων* [one] of such men, *οἱ* who *νομιζουσι* think *χρηματα* possessions *χρησιμωτερον* more useful *η* than *αδελφον* your brother? *Και ταυτα* and this too *των μεν* when the ones *αφρονων οντων μεν* are things without sense, *του δε* but the other *φρονιμου* is a sensible being, *και*

and *των μεν* they *δεομενων* needing *βοηθειας* your aid *του δε* but he *δυναμενου* being able *βοηθειν* to aid you, *και* and *προς τουτοις* in addition to this *των μεν* they *ὑπαρχοντων* being *πλειονων* many in number, *του δε* but he [the brother] *ἑνος* being only one. 2. ***Και*** *τουτο δε* but this also *θαυμαστον* is wonderful, *ει* if *τις* any one *ἡγειται* thinks *τους μεν αδελφους* his brothers *ζημιαν* a bore, *ὁτι* because *ου κεκτηται* he does not possess *και* also *τα* the property *των αδελφων* of his brothers, *ου δε ἡγειται* but does not think *τους πολιτας* his countrymen *ζημιαν* a bore, *ὁτι* because *ουκ εχει* he has not *και* also *τα* the property *των πολιτων* of his countrymen, *αλλα* but *ενταυθα μεν* in that case *δυναται* he is able *λογιζεσθαι* to calculate *ὁτι* that *κρειττον* it is better *οικουντα* living *συν πολλοις* with many *ασφαλως* safely *εχειν* to have *τα αρκουντα* what is enough *η* than *διαιτωμενον* living *μονον* alone *κεκτησθαι* to possess *παντα τα* all the property *των πολιτων* of his countrymen *επικινδυνως* with danger, *αγνοουσι δε* but they ignore *το αυτο τουτο* this same [argument] *επι των αδελφων* in the case of brothers. 3. ***Και*** and *οἱ μεν δυναμενοι* those who are able *ωνουνται* buy *οικετας* domestics, *ἱνα* that *εχωσι* they may have *συνεργους* helpers in their work *και* and *κτωνται* acquire *φιλους* friends *ὡς δεομενοι* as being in need *βοηθων* of supporters, *αμελουσι δε* but they neglect *των αδελφων* their brothers, *ὡσπερ* as if

φιλους friends *γιγνομενους* being made *εκ πολιτων μεν* out of one's countrymen, *ου δε γιγνομενους* but not being made *εξ αδελφων* out of brothers. 4. *Και μην* and yet *το μεν φυναι* to have been born *εκ των αυτων* from the same parents *ὑπαρχει* is *μεγα* a great point *προς φιλιαν* to friendship, *το δε τραφηναι* and having been bred *ὁμου* together *μεγα* is great, *επει* since *και τοις θηριοις* even in beasts *εγγιγνεται* there springs up *ποθος τις* a kind of love *των συντροφων* of those that have been brought up together: *προς δε τουτοις* but in addition to this *και* also *οἱ αλλοι ανθρωποι* the rest of mankind *τιμωσι τε* both honour *τους* those *οντας συναδελφους* who have brothers *μαλλον* more *των αναδελφων* than those who are without brothers *και* and *ἡττον* less *επιτιθενται* assail *τουτοις* them." 5. *Και* and *ὁ Χαιρεκρατης* Chærecrates *ειπε* said, "*Αλλα* but *ει μεν* if, *ω Σωκρατες* oh Socrates, *το διαφορον* the quarrel *μη ειη* were not *μεγα* great, *ισως* perhaps *δεοι αν* it would be necessary *φερειν* to put up with *τον αδελφον* my brother *και* and *μη* not *φευγειν* to avoid him *μικρων ἑνεκεν* on account of small matters: *αδελφος γαρ* for a brother, *ων* being *οἱον δει* such as he ought to be *αγαθον* is a good thing, *ὡσπερ* as *και συ* you also *λεγεις* say: *ὁποτε μεντοι* when however *ενδεοι* there is a want *παντος* of every thing *και* and *ειη* there is *παν* every thing *το εναντιωτατον* the very opposite, *τι* why *επιχειροιη τις αν* should a

man attempt *τοις αδυνατοις* things impossible?" 6. *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Ποτερα δε* but whether, *ω Χαιρεκρατες* oh Chærecrates, *δυναται Χαιρεφων* can Chærephon *αρεσαι* please *ουδενι* no one, *ὡσπερ* as *ουδε σοι* he does not even [please] you, *η* or *εστιν οἱς* are there [some] to whom *και πανυ αρεσκει* he also certainly is pleasing?" "[Yes:] *δια τουτο γαρ τοι* for on this account indeed," *εφη* said he, "*ω Σωκρατες* oh Socrates, *αξιον εστιν* it is right *εμοι* to me *μισειν* to hate *αυτον* him, *ὁτι* because *αλλοις μεν* to others *δυναται* he can *αρεσκειν* be pleasing, *εμοι δε* but to me, *ὁπου αν* wherever *παρῃ* he is present, *εστιν* he is *πανταχου* everywhere *και λογῳ* both in word *και εργῳ* and in deed *ζημια* a harm *μαλλον* rather *η* than *ωφελεια* an assistance." 7. "*Αρ᾽ ουν* is it then [so]," *εφη* said *ὁ Σωκρατης* Socrates, "*ὡσπερ* as *ἱππος* a horse *εστιν* is *ζημια* a harm *τῳ ανεπιστημονι μεν* to one who is unskilled *εγχειρουντι δε* but who attempts *χρησθαι* to use him, *οὑτω* so also *εστιν* is *αδελφος* a brother *ζημια* a harm, *ὁταν* when *τις* any one *μη επισταμενος* not having knowledge *εγχειρῃ* attempts *χρησθαι αυτῳ* to use him?" "*Πως δε* but how," *εφη* said *Χαιρεκρατης* Chærecrates, "*εγω αν ειην* could I be *ανεπιστημων* ignorant *χρησθαι* how to make use of *αδελφῳ* my brother *επισταμενος γε* since at least I know how *και* both *ευ λεγειν* to speak well of *τον ευ λεγοντα* the man who speaks

well [of me] *και* and *ευ ποιειν* to do good to *τον ευ ποιουντα* him who does good to me? *τον μεντοι πειρωμενον* the man however who tries *ανιαν εμε* to grieve me *και λογῳ* both by word *και εργῳ* and deed *ουκ αν δυναιμην* I could not *ουτε* [n]either *ευ λεγειν* speak well of *ουτε* [n]or *ευ ποιειν* do good to, *αλλα* but *ουδε πειρασομαι* neither will I try." 9. *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Λεγεις* you say *θαυμαστα γε* what is wonderful, *ω Χαιρεκρατες* oh Chærecrates, *ει* if *κυνα μεν* [in the case of] a dog—*ει* if *ων* being *επιτηδειος* useful *ην* he was *επι προβατοις σοι* over your sheep, *και* and *ησπαζετο μεν* fawned on *τους ποιμενας* the shepherds, *εχαλεπαινε δε* but was angry *σοι* against you *προσιοντι* when you came near him, *αμελησας* neglecting *του οργιζεσθαι* to be angry *επειρω αν* you should try *πραΰνειν* to pacify *αυτον* him *ευ ποιησας* by doing him good, *τον δε αδελφον φης μεν* but you say that your brother *ειναι αν* would be *μεγα αγαθον* a great good *οντα* if he was *οἱον* such as *δει* he ought to be *προς σε* towards you, *ὁμολογων δε* but though you acknowledge *επιστασθαι* that you know how *και* both *ευ ποιειν* to do good *και* and *ευ λεγειν* to speak well, *ουκ επιχειρεις* you do not attempt *μηχανασθαι* to take measures *ὁπως* that *η* he may be *ὡς βελτιστος* the best possible *σοι* towards you." 10. *Και* and *ὁ Χαιρεκρατης* Chærecrates *εφη* said, "*Δεδοικα* I fear, *ω Σωκρατες* oh Socrates, *μη* lest *εγω ουκ εχω*

I have not *τοσαυτην σοφιαν* such great wisdom *ὡστε* so as *ποιησαι* to make *Χαιρεφωντα* Chærephon *οἱον* such as *δει* he ought to be *προς εμε* towards me." "*Και μην* and yet," *εφη* said *ὁ Σωκρατης* Socrates, "*δει* it is right *μηχανασθαι* to contrive *ουδεν γε* nothing *ποικιλον* cunning *ουδε καινον* nor new *επ' αυτον* against him, *ὡς* as *δοκει* it appears *εμοι* to me: *οιμαι δε* but I think *αυτον* that he *ἁλοντα* having been taken *οἱς* by [those means] which *και συ αυτος* you yourself also *επιστασαι* know *ποιεισθαι αν* would esteem *σε* you *περι πολλου* above much." 11. "*Ουκ αν φθανοις* you cannot be too soon," *εφη* said he, "*λεγων* saying *ει* if *ησθησαι* you have seen *με επισταμενον* that I know *φιλτρον τι* any charm *ὁ* which *εγω* I *ειδως λεληθα εμαυτον* do not know that I know." "*Λεγε δη μοι* tell me then," *εφη* said [Socrates], "*ει* if *βουλοιο* you wished *κατεργασάσθαι* to effect *τινα* that any one *των γνωριμων* of those you know *καλειν σε* should invite you *επι δειπνον* to supper, *ὁποτε* when *θυοι* he sacrificed, *τι* what *ποιοιης αν* would you do?" "*Δηλον* it is manifest *ὁτι* that *καταρχοιμι αν* I should make the beginning *του καλειν* of inviting him *αυτος* myself, *ὁτε* when *θυοιμι* I sacrificed." 12. "*Ει δε* but if *βουλοιο* you wished *προτρεψασθαι* to urge *τινα* any one *των φιλων* of your friends *επιμελεσθαι* to take charge *των σων* of your affairs, *ὁποτε* when *αποδημοιης* you went abroad, *τι* what *ποιοιης αν* would you

do?" "*Δηλον* it is manifest *ὁτι* that *εγχειροιην αν* I should undertake *προτερος* first *επιμελεσθαι* to take charge *των εκεινου* of his affairs, *ὁποτε* when *αποδημοιη* he went abroad." 3. "*Ει δε* but if *βουλοιο* you wished *ποιησαι* to make *ξενον* a friend in another country *ὑποδεχεσθαι* receive *σεαυτον* yourself, *ὁποτε* when *ελθοις* you went *εις την εκεινου* into his country, *τι* what *ποιοιης αν* would you do?" *Δηλον* it is manifest *ὁτι* that *ὑποδεχοιμην αν* I should receive *και τουτον* him also *ὁποτε* when *ελθοι* he came *Αθηναζε* to Athens: *και* and *ει γε* if at least *βουλοιμην* I wished *αυτον* him *προθυμεισθαι* to be zealous *διαπραττειν* to accomplish *μοι* for me *εφ' ἁ* the objects for which *ἡκοιμι* I came, *δηλον* it is clear *ὁτι* that *δεοι αν* it would behove *αυτον* myself *ποιειν* to do *και τουτο* this also *εκεινῳ* to him *προτερον* first." 4. "*Συγε αρα* have you then *επισταμενος* though knowing *παλαι* long ago *παντα τα φιλτρα* all the charms *εν ανθρωποις* among men *απεκρυπτου* been concealing it from yourself? *η* or *οκνεις* are you loth, (*εφη* said he,) *αρξαι* to begin, *μη* lest *φανης* you appear *αισχρος* mean *εαν* if *ευ ποιῃς* you do good to *αδελφον* your brother *προτερος* first? *Και μην* and yet *δοκει* he seems *ειναι* to be *ανηρ* a man *αξιος* worthy *πλειστου γε επαινου* of the greatest praise, *ὁς* who *φθανῃ αν* is the first *κακως μεν ποιων* doing harm to *τους πολεμιους* his enemies, *ευεργετων δε* and doing good to *τους φιλους*

his friends. *Ει μεν ουν* if then *Χαιρεφων* Chærephon *εδοκει* seemed *μοι* to me *ειναι* to be *ἡγεμονικωτερος* more likely to take the lead *σου* than you *προς την φιλιαν ταυτην* to this friendship, *επειρωμην αν* I would have tried *πειθειν* to persuade *εκεινον* him *προτερον* first *εγχειρειν* to set about *τῳ ποιεισθαι* making *σε* you *φιλον* a friend: *νυν δε* but now *συ δοκεις* you seem *μοι* to me *ἡγουμενος* by taking the lead *εξεργαζεσθαι αν* likely to effect *τουτο* this *μαλλον* rather [than he]." 15. *Και* and *ὁ Χαιρεκρατης* Chærecrates *ειπε* said, "*Λεγεις* you say *ατοπα* what is unreasonable, *ω Σωκρατες* oh Socrates, *και* and *ουδαμως* by no means *προς σου* consistent with your character, *ὁς γε* who at least *κελευεις με* bid me *οντα νεωτερον* who am the younger *καθηγεισθαι* take the lead: *καιτοι* and indeed *τα εναντια* the contrary *τουτου γε* of this at least *νομιζεται* is customary *παρα πασιν ανθρωποις* among all men, *τον πρεσβυτερον* that the older *ἡγεισθαι* should take the lead *παντος* in every thing *και λογου* both word *και εργου* and deed." 16. "*Πως* how?" *εφη* said *ὁ Σωκρατης* Socrates, "*ου γαρ νομιζεται* for is it not usual *πανταχου* everywhere *και* also *τον νεωτερον* for the younger *παραχωρησαι* to give way *ὁδου* out of the road *πρεσβυτερῳ* to one who is older *συγτυγχανοντι* meeting him? *και* and *καθημενον* when sitting *ὑπαναστηναι* to rise to meet him, *και* and *τιμησαι* to honour him *κοιτῃ μαλακῃ*

with a soft bed, *και* and *ὑπειξαι* to yield to him *λογων* in talking? *Ω αγαθα* oh my good fellow, *μη οκνει* do not hesitate," *εφη* said he, "*αλλα* but *εγχειρει* endeavour *καταπραΰνειν* to soothe *τον ανδρα* the man, *και* and *ὑπακουσεται* he will listen *σοι* to you *πανυ ταχυ* very quickly. *Ουχ ὁρας* do you not see *ὡς* that *εστιν* he is *φιλοτιμος* honourable *καί ελευθεριος* and liberal? *Ου γαρ αν ἑλοις* for you could not catch *τα πονηρα ανθρωπια* mean men *αλλως* in any other way *μαλλον* better *η* than *ει* if *δοιης* you gave them *τι* something, *κατεργασαιο δε αν* but you may overcome *τους καλους* honourable *και αγαθους ανθρωπους* and good men *μαλιστα* best *χρωμενος* if you use them *προσφιλως* kindly." 17. *Και* and *ὁ Χαιρεκατης* Chærecrates *ειπε* said, "*Εαν ουν* if however, *εμου ποιουντος* when I do *ταυτα* this, *εκεινος* he *γιγνηται* becomes *μηδεν βελτιων* not at all better?" "*Τι γαρ αλλο* for what else [will that be]" *εφη* said *ὁ Σωκρατης* Socrates, "*η* than *κινδυνευσεις* [that] you will risk *συ μεν* yourself *ειναι* to be *χρηστος τε* both good *και* and *φιλαδελφος* loving your brother, *εκεινος δε* but he *φαυλος τε* both bad *και* and *ουκ αξιος* not worthy *ευεργεσιας* of kindness? *Αλλα* but *οιμαι* I think *ουδεν* that none *τουτων* of these things *εσεσθαι* will happen: *νομιζω γαρ* for I think *αυτον* that he, *επειδαν* when *αισθηται* he perceives *σε* you *προκαλουμενον* challenging *ἑαυτον* himself *εις τον αγωνα*

τουτον to this contest, *πανυ φιλονικησειν* will be altogether emulous *ὁπως* that *περιγενηται σου* he may overcome you *και λογῳ* both by word *και εργῳ* and deed *ευ ποιων* doing good. 18. *Νυν μεν γαρ* for now," *εφη* said he, "*διακεισθον* you two are situated *οὑτως* in the same way *ὡσπερ ει* as if *τω χειρε* your two hands, *ἁς* which *ὁ Θεος* God *εποιησε* made *επι τῳ συλλαμβανειν* to cooperate *αλληλοιν* with one another, *αφεμενω* leaving off from this *τραποιντο* were to turn *προς το διακωλυειν* to hindering *αλληλω* one another, *η* or *ει* if *τω ποδε* the two feet *πεποιημενω* which were made *θειᾳ μοιρᾳ* by divine providence *προς το συνεργειν* to work together *αλληλοιν* with one another, *αμελησαντε* neglecting *τουτου* this *εμποδιζοιεν* were to hinder *αλληλω* one another. 19. *Ουκ αν ειη* would it not be *πολλη αμαθια* great folly *και* and *κακοδαιμονια* untowardness *χρησθαι* to use *επι βλαβη* for harm *τοις πεποιημενοις* the things which were made *επ' ωφελειᾳ* for one's benefit? *Και μην* and yet *ὁ θεος* god *εποιησε* made *αδελφω γε* two brothers, *ὡς* as *δοκει* it seems *εμοι* to me, *επι μειζονι* for greater benefit *αλληλοιν* to one another *η* than *χειρε τε* both the two hands *και ποδε* and feet *και οφθαλμω* and eyes, *και* and *τα αλλα* the other limbs *ὁσα* which *εφυσεν* he has implanted *αδελφα* in pairs *ανθρωποις* in men. *Χειρες μεν γαρ* for the hands, *ει* if *δεοι* it were needful *ποιησαι* to do *ἁμα* together *τα διεχοντα* things which

are separated from one another *πλεον* more *οργυιας* than a fathom, *ουκ αν δυναιντο* would not be able: *ποδες δε* and the feet *ουδε αν ελθοιεν* could not even go *ἁμα* together *επι τα διεχοντα* to things separated *οργυιαν* a fathom: *οφθαλμοι δε* and the eyes *οἱ δοκουντες* which seem *εξικνεισθαι* to reach *επι πλειστον* to a very great distance, *ουδε αν δυναιντο* would not even be able *ιδειν* to see *ἁμα* at the same time *τα προσθεν* those in front *και* and *τα οπισθεν* those behind *των* of the things *οντων* which were *ετι εγγυτερω* still nearer; *αδελφω δε* but brothers *οντε* being *φιλω* friendly *και* even *πολυ διεστωτε* when far apart *πραττετον* act *ἁμα* together *επ᾽ ωφελειᾳ* for the benefit *αλληλοιν* of one another."

IV. *Ηκουσα δε αυτου* but I heard him *ποτε* once *διαλεγομενου* discoursing *και* also *περι φιλων* about friends, *εξ ὡν* [sentiments] from which *τις* a man *εδοκει* seemed *εμοιγε* to me *ωφελεισθαι αν* likely to be benefitted *μαλιστα* very much *προς κτησιν τε* towards both the gaining *και χρειαν* and use *φιλων* of friends. *Εφη μεν γαρ* for he said *ακουειν* that he heard *τουτο δη* this *πολλων* from many, *ὡς* that *σαφης* a true *και αγαθος φιλος* and good friend *ειη* was *κρατιστον* the best *παντων κτηματων* of all possessions: *εφη δε* but he said *ὁραν* that he saw *τους πολλους* most men *επιμελομενους* taking thought *παντος* of every thing *μαλλον* more *η* than

κτησεως of the gaining *φιλων* of friends. 2. *Εφη γαρ* for he said *ὁραν* that he saw them *κτωμενους τε* both getting *επιμελως* carefully *και οικιας* both houses *και αγρους* and lands *και ανδραποδα* and slaves *και βοσκηματα* and flocks *και σκευη* and furniture, *και* and *πειρωμενους* endeavouring *σωζειν* to keep *τα οντα* what they have: *φιλον δε* but [as to] a friend, *ὁ* which *φασι* they say *ειναι* is *μεγιστον αγαθον* the greatest good, *εφη* he said *ὁραν* that he saw *τους πολλους* most men *φροντιζοντας* taking thought *ουτε* neither *ὁπως* in what way *κτησονται* they shall acquire [one] *ουτε* nor *ὁπως* how *οἱ οντες ἑαυτοις* those whom they have *σωζωνται* may be kept. 3. *Αλλα* but *εφη* he said *και* also, *φιλων τε* [that] when both friends *και οικετων* and domestics *καμνοντων* were ill *ὁραν* he saw *τινας* some men *και εισαγοντας* both introducing *ιατρους* doctors *τοις μεν οικεταις* to their domestics *και* and *επιμελως* carefully *παρασκευαζοντας* procuring *τα αλλα* the other things *τα προς ὑγιειαν* which tend to health, *ολιγωρουντας δε* but neglecting *των φιλων* their friends, *αμφοτερων τε αποθανοντων* and when both died, *αχθομενους τε* both mourning *και* and *ἡγουμενους* deeming it *ζημιαν* a loss *επι μεν τοις οικεταις* in the case of their domestics, *επι δε τοις φιλοις* but in the case of their friends *οἰομενους* thinking *ουδεν ελαττουσθαι* that they were not the worse for it, *και* and *εωντας* leaving *ουδεν* nothing *των μεν αλλων*

κτηματων of their other possessions *αθεραπευτον* unattended to *ουδε* nor *ανεπισκεπτον* unconsidered, *αμελουντας δε* but neglecting *των φιλων* their friends *δεομενων* who need *επιμελειας* attention.

4. *Ετι δε* but moreover *προς τουτοις* in addition to these *εφη* he said *ὁραν* that he saw *τους πολλους* most men *ειδοτας* knowing *το πληθος* the number *των μεν αλλων κτηματων* of their other possessions *και* even *πανυ πολλων οντων* when very many belonged *αυτοις* to them, *ου δε μονον* but not only *αγνοουντας* ignorant of *το πληθος* the number *των φιλων* of their friends *ολιγων οντων* who were few, *αλλα* but *και* also *εγχειρησαντας* attempting *καταλεγειν* to enumerate them *τοις πυνθανομενοις* to those who asked them *τουτο* this, *παλιν ανατιθεσθαι* that they again set aside *τουτους* those *οὑς* whom *εθεσαν* they had plaeed *εν τοις φιλοις* among their friends: *τοσουτον* so much *αυτους φροντιζειν* did they care *των φιλων* for their friends. 5. *Καιτοι* and yet *προς ποιον κτημα* to what possession *των αλλων* of the others *παραβαλλομενος* compared *ουκ αν φιλος αγαθος* would not a good friend *φανειη* appear *πολλῳ κρειττων* by far better? *Ποιος γαρ ἱππος* for what sort of horse *η* or *ποιον ζευγος* what pair of oxen *οὑτω χρησιμον* is so useful *ὡσπερ* as *ὁ χρηστος φιλος* the good friend? *ποιον δε ανδραποδον* and what slave *οὑτως ευνουν* is so well-disposed *και παραμονιμον* and abiding? *η* or

ποιον αλλο κτημα what other possession *οὑτω παγχρηστον* is so thoroughly good? 6. *Ὁ γαρ αγαθος φιλος* for the good friend *τάττει ἑαυτον* puts himself forward *προς παν το ελλειπον* to every thing that is wanting *τῳ φιλῳ* to his friend *και* both *της κατασκευης* of the arranging *των ιδιων* of his private affairs *και* and *της πραξεως* of the performance *των κοινων* of his public [duties]: *και αν τε* and both if *δεῃ* it be needful [for his friend] *ευ ποιησαι* to do a service to *τινα* any one, *συνεπισχυει* he helps to strengthen him, *εαν τε* and if *φοβος τις* any fear *ταραττῃ* disturbs him *συμβοηθει* he comes to his aid, *τα μεν* sometimes *συναναλισκων* joining in the expense, *τα δε* and sometimes *συμπραττων* acting with him, *και* and *τα μεν* sometimes *συμπειθων* helping him to persuade, *τα δε* and sometimes *βιαζομενος* using force, *και* and *πλειστα* very much *ευφραινων* cheering *ευ μεν πραττοντας* those who are doing well, *πλειστα δε* and very much *επανορθων* supporting *σφαλλομενους* those who fail. *Ἁ δε* but whatever *αἱ τε χειρες* both the hands *ὑπηρετουσι* minister *ἑκαστῳ* to each, *και* and *οἱ οφθαλμοι* the eyes *προορωσι* foresee, *και* and *τα ωτα* the ears *προακουουσι* hear beforehand, *και* and *οἱ ποδες* the feet *διανυτουσιν* effect, *φιλος* the friend *λειπεται* is left behind *ουδενος* neither *τουτων* of these *ευεργετων* doing good: *πολλακις δε* and often *ὁ φιλος* the friend *εξηρκεσεν* has effected *προ του φιλου*

for his friend *ταυτα* those services *ἁ* which *τις* a man *ουκ εξειργασατο* has not done *η* or *ουκ ειδεν* has not seen *η* or *ουκ ηκουσεν* has not heard *η* or *ου διηνυσεν* has not effected *προ ἑαυτου* for himself. *Αλλ' ὁμως* but yet *ενιοι* some *πειρωνται* endeavour *θεραπευειν* to cultivate *δενδρα μεν* trees *του καρπου ἑνεκεν* for the sake of the fruit, *του δε κτηματος* but of that possession *παμφορωτατου* the most productive of all, *ὁ* which *καλειτει* is called *φιλος* friend, *οἱ πλειστοι* most men *επιμελονται* take thought *αργως* idly *και ανειμενως* and loosely.

V. *Ηκουσα δε* but I heard *ποτε* once *και* also *αλλον αυτου λογον* another discourse of his, *ὁς* which *εδοκει* seemed *μοι* to me *προτρεπειν* to encourage *τον ακουοντα* the hearer *εξεταζειν* to examine *ἑαυτον* himself *ὁποσου* how much *ειη αξιος* he was worth *τοις φιλοις* to his friends. *Ιδων γαρ* for seeing *τινα* some one *των συνοντων* of his associates *αμελουντα* neglectful *φιλου* of a friend *πιεζομενου* who was pressed *πενια* by want, *ηρετο* he asked *Αντισθενη* Antisthenes *εναντιον* in presence *του αμελουντος* of the man who was neglectful *αυτου* of him *και* and *αλλων πολλων* of many others; 2. "*Αρ' εισιν* are there," *εφη* said he, "*τινες αξιαι* any valuations, *ω Αντισθενες* Antisthenes, *φιλων* of friends, *ὡσπερ* as *οικετων* of domestics? *των γαρ οικετων* for of domestics *ὁ μεν που* one perhaps *εστιν* is *αξιος* worth *δυοιν μναιν* two minæ,, *ὁ δε* and

another *ουδ' ἡμιμναιου* not even half a mina, *ὁ δε* and a third *πεντε μνων* five minæ, *ὁ δε* and another *και δεκα* even ten; *Νικιας δε* and Nicias *ὁ Νικηρατου* son of Nikeratus *λεγεται* is said *πριασθαι* to have bought *επιστατην* an overseer *εις τα αργυρεια* over his silver mines *ταλαντου* for a talent. *Σκοπουμαι δη* I am considering then *τουτο* this," *εφη* said he, "*ει αρα* whether indeed *εισι* there are *αξιαι* values *και των φιλων* of our friends also *οὑτω* in the same way *ὡσπερ* as *των οικετων* of domestics." 3. "*Ναι* yes," *μα Δια* by Jove," *εφη* said *ὁ Αντισθενης* Antisthenes, "*εγω γουν* I for instance *βουλοιμην αν* would wish *τον μεν τινα* such an one indeed *ειναι* to be *φιλον* a friend *μοι* to me *μαλλον η* rather than *δυο μνας* two minæ, *τον δε* but another *προτιμησαιμι αν* I would value more *ουδε* not even *ἡμιμναιου* than half a mina, *τον δε* and another *ἑλοιμην αν* I would choose *και* even *προ δεκα μνων* rather than ten minæ, *τον δε* and another *πριαιμην αν* I would buy *ειναι* to be *φιλον* a friend *μοι* to me *προ παντων χρηματων* before all money *και πορων* and means." 4. "*Ουκουν αν καλως εχοι* would it not then be well," *εφη* said *ὁ Σωκρατης* Socrates, "*ει γε* if at least *ταυτα* these things *εστιν* are *τοιαυτα* so, *τινα* that a man *εξεταζειν* should examine *ἑαυτον* himself *ποσου αρα* how much *τυγχανει* he happens *αξιος ων* to to be worth *τοις φιλοις* to his friends *και* and *πειρασθαι* to endeavour *ειναι* to be *αξιος*

worth *ὡς πλειστου* as much as possible, *ινα* that *οἱ φιλοι* his friends *προδιδωσιν αυτον* may desert him *ἡττον* less. *Εγω γαρ τοι* for I," *εφη* said he, "*πολλακις* often *ακουων* hearing *του μεν* of one man *ὁτι* that *φιλος ανηρ* a man who was his friend *προυδωκεν αυτον* had deserted him, *του δε* and of another *ὁτι* that *ανηρ* a man *ὁν* whom *ῳετο* he thought *ειναι* to be *φιλον* a friend *εἱλετο* had chosen *μναν* a mina *μαλλον* rather *ανθ' εκεινου* instead of him, *σκοπω* consider of *τα τοιαυτα παντα* all such cases *μη* lest *ὡσπερ* as, *ὁταν* when *τις* a man *πωλῃ* sells *οικετην πονηρον* a bad domestic, *αποδιδοται* he disposes of him *του εὑροντος* for what he will fetch, *οὑτω* so *και* also *ῃ* it may be *επαγωγον* tempting *αποδιδοσθαι* to get rid of *τον πονηρον φιλον* the base friend, *ὁταν* when *εξῃ* it is possible *λαβειν* to take *το πλεον* more *της αξιας* than his value. *Τους δε χρηστους* but [as to] good ones *ὁρω* I see *ουτε* neither *οικετας* domestics *πανυ τι πωλουμενους* ever at all sold *ουτε* nor *φιλους* friends *προδιδομενους* deserted.

VI. *Εδοκει δε* but he seemed *μοι* to me *και* also *φρενουν* to give advice *εις το δοκιμαζειν* for testing *φιλους ὁποιους* what sort of friends *αξιον* it is worth while *κτασθαι* to acquire *λεγων τοιαδε* speaking thus: "*Ειπε μοι* tell me," *εφη* said he, "*ω Κριτοβουλε* oh Critobulus, *ει* if *δεοιμεθα* we wanted *φιλου αγαθου* a good friend, *πως* how *επιχειροιμεν αν* should we set about *σκοπειν* the enquiry

[for him]: *Αρα ζητητεον* are we [not] to seek *πρωτον μεν* first, *ὁστις* [one] who *αρχει* has controul *γαστρος τε* both of his appetite *και* and *φιλοποσιας* his love of drink *και* and *λαγνειας* lust *και ὑπνου* and sleep *και αργιας* and idleness? *Ὁ γαρ κρατουμενος* for he who is overcome *ὑπο τουτων* by these *δυναιτο αν* would be able *πραττειν* to do *τα δεοντα* his duty *ουτε* neither *αυτος* himself *ἑαυτῳ* to himself *ουτε* nor *φιλῳ* to his friend." "*Μα Δια* by Jove, *ου δητα* no indeed," *εφη* said he. "*Ουκ ουν δοκει* does it not seem then *σοι* to you *αφεκτεον ειναι* that you should keep aloof *του μεν αρχομενου* from the man who is controuled *ὑπο τουτων* by these?" "*Πανυ μεν ουν* surely so," *εφη* said he. 2. "*Τι γαρ* for what?" *εφη* said he, "*ὁστις* [the man] who *ων* being *δαπανηρος* expensive *μη εστιν αυταρκης* has not enough of his own, *αλλα* but *αει* always *δειται* asks *των πλησιον* of his neighbours *και* and *λαμβανων μεν* getting [money] *μη δυναται* is not able *αποδιδοναι* to pay it back, *μη λαμβανων δε* but not getting any *μισει* hates *τον μη διδοντα* him who does not lend it, *ου δοκει οὑτος* does not he appear *σοι* to you *ειναι* to be *φιλος χαλεπος* a troublesome friend?" "*Πανυ γε* certainly," *εφη* said he. "*Ουκουν αφεκτεον* should we not keep aloof *και τουτου* from him too?" "*Αφεκτεον μεντοι* we should indeed keep clear of him," *εφη* said he. 3. *Τι γαρ* for what? *ὁστις* [in the case of him] who *δυνα-*

ται μεν is able *χρηματιζεσθαι* to make bargains, *επιθυμει δε* and is covetous *πολλων χρηματων* of much wealth, *και* and *δια τουτο* on this account *εστιν* is *δυσξυμβολος* difficult to make contracts with, *και* and *λαμβανων μεν* when he receives any thing *ἡδεται* is pleased, *μη δε βουλεται* but is not willing *αποδιδοναι* to pay back?" "*Εμοι μεν* to me indeed, (*εφη* said he,) *οὑτος* this man *δοκει* seems *ειναι* to be *ετι πονηροτερος* still worse *εκεινου* than the other." "*Τι δε* but what *ὁστις* [of him] who *δια τον ερωτα* through his love *του χρηματιζεσθαι* of making a bargain *μηδε ποιειται* does not even make for himself *σχολην* leisure *προς ἑν αλλο* for one other thing *η* than *ὁποθεν* from what source *κερδανει* he shall make gain?" "*Αφεκτεον* we should keep aloof *και τουτου* from him also *ὡς δοκει μοι* as it seems to me: *ειη γαρ αν* for he would be *ανωφελης* useless *τῳ χρώμενῳ* to the man who made use of him." "*Τι δε* but what *ὁστις* [of him] who *εστιν* is *στασιωδης τε* both quarrelsome *και θελων* and wishing *παρεχειν* to create *τοις φιλοις* for his friends *πολλους εχθρους* many enemies?" "*Φευκτεον* we should avoid, *νη Δια* by Jove! *και τουτον* him too." "*Ει δε* but if *τις* any one *εχοι* had *μηδεν μεν* none indeed *τουτων των κακων* of these evil qualities, *ανεχεται δε* but suffers himself *ευ πασχων* to be done good to, *μηδεν φροντιζων* having no thought *του αντευεργετειν* of doing

service in return?" "*Καὶ οὑτος* he also *ειη αν* would be *ανωφελης* of no use. *Αλλα* but *ποιον* what sort of man, *ω Σωκρατες* oh Socrates, *επιχειρησομεν* shall we try *ποιεισθαι φιλον* to make a friend to us?" "*Οιμαι μεν* I think, *ὁστις* [the man] who, *τα εναντια* the opposite *τουτων* these [qualities] *ειη μεν* is *εγκρατης* continent *των ἡδονων* in the pleasures *δια του σωματος* [enjoyed] by means of the body, *τυγχανει δε ων* and happens to be *ευνους* kindly *και ευσυμβολος* and easy to deal with, *και φιλονικος* and liking to outdo others *προς το μη λειπεσθαι* so as not to be behindhand *ευ ποιων* in doing good to *τους ευεργετουντας αυτον* those who do him good, *ὡστε* so as *λυσιτελειν* to be of benefit *τοις χρωμενοις* to those who make use of him." 6. "*Πως ουν* how then *δοκιμασαιμεν αν* could we test *ταυτα* these qualities, *ω Σωκρατες* oh Socrates, *προ του χρησθαι* before making use of [a man]?" "*Δοκιμαζομεν* we test, (*εφη* said he,) *τους μεν ανδριαντοποιους* statuaries, *ου τεκμαιρομενοι* not conjecturing *τοις λογοις αυτων* by their words, *αλλα* but *ὁν αν* whomsoever *ὁρωμεν* we see *ειργασμενον* who has made *τους προσθεν ανδριαντας* his former statues *καλως* well, *πιστευομεν* we give credit *τουτῳ* to him, *ποιησειν* that he will make *και τους λοιπους* the others also *ευ* well." 7. "*Λεγεις δη* do you say then, (*εφη* said he,) *και ανδρα* that the man also, *ὁς* who *φαινηται αν* shows himself *ευ ποιων* doing good to *τους*

φιλους τους προσθεν his former friends, δηλον ειναι shows himself και also ευεργετησοντα likely to do good to τους ὑστερον the later ones?" ["Yes:] (εφη said he,) και γαρ ἱπποις for in the case of horses also ὁν αν whomsoever ὁρω I see καλως χρωμενον using well τοις προσθεν his former ones, οιμαι I think τουτον that he καλως αν χρησθαι will use well και αλλοις others also." 8. "Ειεν well, well! (εφη said he,) πως δε but how χρη ποιεισθαι must we make φιλον a friend τουτον him ὁς who δοκῃ αν may seem ἡμιν to us ειναι to be αξιος worthy φιλιας of friendship?" "Πρωτον μεν first, (εφη said he,) επισκεπτεον we must consider τα παρα των θεων such questions as arise from the gods, ει whether συμβουλευουσι they advise us ποιεισθαι to make him φιλον a friend." "Τι ουν what then? (εφη said he,) εχεις are you able ειπειν to say ὁπως how οὑτος he θηρατεος is to be caught ὁν whom δοκῃ τε αν it may both seem good ἡμιν to us και and οἱ θεοι the gods μη εναντιωνται may not oppose?" 9. "Μα Δια by Jove, (εφη said he,) ου not κατα ποδας by [swiftness of] the feet ὡσπερ as ὁ λαγως the hare, ουδε nor απατῃ by deceit ὡσπερ as αἱ ορνιθες birds, ουδε nor βιᾳ by force ὡσπερ as οἱ καπροι boars [οἱ εχθροι enemies]. Εργωδες γαρ for it is laborious ἑλειν to catch φιλον a friend ακοντα against his will; χαλεπον δε and difficult και also κατεχειν to hold him δησαντα having bound him

ὡσπερ δουλον as a slave. *Γιγνονται γαρ* for men become *εχθροι* enemies *μαλλον* rather *η φιλοι* than friends *πασχοντες ταυτα* when so treated." "*Πως δε* but how *φιλοι* do they become friends?" *εφη* said he. "*Φασι* they say *ειναι μεν* that there are *τινας επῳδας* certain charms *ἁς* which *οἱ επισταμενοι* those who know *επᾳδοντες* singing over *οἱς* those whom *βουλωνται* they wish *ποιουνται* make *αυτους* them *φιλους* their friends *ειναι δε* and that there are *και* also *φιλτρα* love-draughts *οἱς* which *οἱ επισταμενοι* those who know *χρωμενοι* using *προς οὑς* towards those whom *βουλωνται αν* they choose *φιλουνται* are loved *ὑπ' αυτων* by them." 11. "*Ποθεν ουν* whence then, (*εφη* said he,) *μαθοιμεν αν* could we learn *ταυτα* these?" "*Ηκουσας* you have heard *Ὁμηρου* from Homer *ἁ μεν* what *αἱ Σειρηνες* the Sirens *επηδον* sang *τῳ Οδυσσει* to Ulysses, *ὡν* of which *αρχη* the beginning *εστιν* is *τοιαδε τις* some such as this:

"*Δευρο αγε δη* come hither then, *πολυαινε Οδυσευ* much-famed Ulysses, *μεγα κυδος* great pride *Αχαιων* of Achæans!"

"*Αἱ ουν Σειρηνες* did the Sirens then, *ω Σωκρατες* Socrates, *επᾳδουσαι* singing *και τοις αλλοις ανθρωποις* to other men also *ταυτην την επῳδην* this charm *κατειχον* keep them *ὡστε* so that *τους επᾳσθεντας* those who were charmed *μη απιεναι* did not depart *απ' αυτων* from them?" 12. "*Ου* no: *αλλα* but *επηδον φιλοτιμουμενοις* to

those who were ambitious *επ' αρετῃ* for virtue." "*Λεγεις* you say *σχεδον τι* something of this kind *χρηναι* that one ought *επᾳδειν* to sing *ἑκαστῳ* to each *τοιαυτα* such charms *οἱα* as *ακουων* hearing *μη νομιει* he will not think *τον επαινουντα* that the man who praises him *λεγειν* says it *καταγελωντα* laughing at him. *Οὑτω μεν γαρ* for in that case *ειη τε αν* he would both be *εχθιων* more hateful *και* and *απελαυνοι* would drive away *τους ανθρωπους* men *αφ' ἑαυτου* from him, *ει* if *επαινοιη* he praised *τον ειδοτα* the man who knows *ὁτι* that *εστιν* he is *μικρος τε* both short *και αισχρος* and ugly, *και ασθενης* and weak, *λεγων* saying *ὁτι* that *εστιν* he is *καλος τε* both handsome *και μεγας* and tall *και ισχυρος* and strong. *Οισθα δε* but do you know *τινας αλλας επῳδας* any other charms? 13. "*Ου* no: *αλλα* but *ηκουσα μεν* I have heard *ὁτι* that *Περικλης* Pericles *επισταιτο* knew *πολλας* many, *ἁς* which *επᾳδων* chanting *τη πολει* to the city *εποιει* he *αυτην* made it *φιλειν αὑτον* love him." "*Πως δε* but how *Θεμιστοκλης* did Themistocles *εποιησε* make *την πολιν* the city *φιλειν αὑτον* love him?" "*Μα Δια* by Jove *ου* not *επᾳδων* by using charms towards it, *αλλα* but *περιαψας αυτῃ* by throwing round it *αγαθον τι* something for its good. 14. "*Δοκεις* you seem *μοι* to me *λεγειν* to say, *ω Σωκρατες* oh Socrates, *ὡς* that, *ει* if *αελλομεν* we intend *κτησεσθαι* to get *αγαθον τινα* any good man *φιλον* as a

friend, *δει ἡμας* we must *αυτους* ourselves *γενεσθαι* be *αγαθους* good [*λεγειν τε* both to speak *και πραττειν* and to act]." "*Συ δε ῳου* but did you think," *εφη* said *ὁ Σωκρατης* Socrates, "*ειναι* that it is *οἱον τε* possible *και* even *οντα πονηρον* being a bad man *κτησασθαι* to get *αγαθους φιλους* good friends?" 15. "[Yes:] *ἑωρων γαρ* for I saw," *εφη* said *ὁ Κριτοβουλος* Critobulus, "*ῥητορας τε φαυλους* both bad rhetoricians *οντας φιλους* being friends *αγαθοις δημηγοροις* to good speakers in-public *και* and *ουχ ἱκανους* men not able *στρατηγειν* to command *ἑταιρους* companions *ανδρασι* to men *πανυ στρατηγικοις* thoroughly able to command an army." 16. "*Αρα ουν οισθα* do you then know," *εφη* said he, "*και* also, *περι οὑ* on the subject about which *διαλεγομεθα* we are conversing, *τινας* any men *οἱ* who *οντες* being *ανωφελεις* useless *δυνανται* are able *ποιεισθαι* to make *ωφελιμους* useful men *φιλους* their friends?" "*Ου δητα* no, certainly *μα Δια* by Jove," *εφη* said he, "*αλλα* but *ει* if *εστιν* it is *αδυνατον* impossible *οντα* being *πονηρον* bad *κτησασθαι* to get *καλους* honourable *και αγαθους φιλους* and good friends, *εκεινο* this *ηδη* now *μελει* is of interest *μοι* to me, *ει* whether *εστιν* it is possible *αυτον* one's self *γενομενον* becoming *καλον* honourable *και αγαθον* and good *εξ ἑτοιμου* readily *ειναι* to be *φιλον* a friend *τοις καλοις* to the honourable *και αγαθοις* and good." 17. "*Θραττει* it troubles *σε* you,

ω Κριτοβουλε oh Critobulus, ὁτι that πολλακις ὁρᾳς you often see ανδρας men και both πραττοντας doing τα καλα good actions και and απεχομενους abstaining τῳν αισχρων from base ones, αντι του ειναι instead of being φιλους friends στασιαζοντας quarrelling αλληλοις with one another, και and χρωμενους treating [one another] χαλεπωτερον more harshly των ανθρωπων than those men μηδενος αξιων who are of no worth at all." 18. Και and ου μονον γε not only οἱ ιδιωται private men," εφη said ὁ Κριτοβουλος Critobulus, "ποιουσι do τουτο this, αλλα but και πολεις cities also αἱ τε μαλιστα επιμελομεναι which both have most regard των καλων for honourable actions και and ἡκιστα προσιεμεναι which least allow of τα αισχρα base ones, πολλακις often εχουσι πολεμικως are hostilely disposed προς αλληλας towards one another.

19. Ἁ which things λογιζομενος reflecting on πανυ αθυμως εχω I am very desponding προς την κτησιν as regards the acquisition των φιλων of friends: ουτε γαρ for neither ὁρω do I see τους πονηρους bad men δυναμενους able ειναι to be φιλους friends αλληλοις to one another—πως γαρ for how δυναιντο αν could η either αχαριστοι ungrateful η or αμελεις careless η or απιστοι untrustworthy η or ακρατεις ανθρωποι intemperate men γενεσθαι become φιλοι friends? οἱ μεν ουν πονηροι bad men therefore παντως by all means δοκουσιν appear εμοιγε to me at least

πεφυκεναι to be naturally μαλλον rather εχθροι foes η φιλοι than friends αλληλοις to one another. 20. *Αλλα μην* but yet, ὡσπερ as συ λεγεις you say, ουδε neither οἱ πονηροι αν could bad men ποτε ever συναρμοσειαν unite τοις χρηστοις with the good εις φιλιαν for friendship: πως γαρ for how οἱ ποιουντες αν could those who do τα πονηρα evil deeds γενοιντο αν become φιλοι friends τοις μισουσι to those who hate το τοιαυτα such deeds? *Ει δε δη* but if indeed και οἱ ασκουντες those also who cultivate αρετην virtue στασιαζουσι τε both quarrel περι του πρωτευειν about taking the lead εν ταις πολεσιν in their cities και and φθονουντες envying ἑαυτοις themselves μισουσιν hate αλληλους one another, τινες what men ετι εσονται will there remain to be φιλοι friends και and εν τισιν ανθρωποις among what men ευνοια will kindness και πιστις and good faith εσται exist?" 21. "*Αλλα* but," εφη said ὁ Σωκρατης Socrates, "ταυτα μεν these things, ω Κριτοβουλε oh Critobulus, εχει πως exist somehow ποικιλως in various ways. *Οἱ γαρ ανθρωποι* for men εχουσιν have φυσει by nature τα μεν partly φιλικα friendly [tendencies]—δεονται τε γαρ for they both have need αλληλων of one another και and ελεουσι feel pity και and συνεργουντες working together ωφελουσι benefit [one another], και and συνιεντες understanding τουτο this state of things εχουσιν have χαριν gratitude αλληλοις to one another—τα δε and

partly *πολεμικα* hostile [tendencies] : *νομιζοντες τε γαρ* for both deeming *τα αυτα* the same things *καλα* good *και ἡδεα* and pleasant *μαχονται* they fight *ὑπερ τουτων* for these *και* and *διχογνωμονουντες* entertaining divided sentiments *εναντιουνται* they oppose one another. *Και ερις δε* but both strife *πολεμικον* is a cause of war *και οργη* and so is anger : *και* and *ὁ μεν εοως* the love *του πλεονεκτειν* of overreaching *δυσμενες* is odious, *ὁ δε φθονος* and envy *μισητον* is hateful. 22. *Αλλ' ὁμως* but yet *ἡ φιλια* friendship *διαδυομενη* slipping in *δια παντων τουτων* through all these *συναπτει* joins together *τους καλους τε* those who are both honourable *και αγαθους* and good. *Δια γαρ την αρετην* for on account of virtue *αἱρουνται μεν* they choose *κεκτησθαι* to possess *τα μετρια* moderate possessions *ανευ πονου* without toil *μαλλον* rather *η* than *κυριευειν* to be masters *παντων* of every thing *δια πολεμου* by war, *και* and *δυναντι* they are able *πεινωντες* hungering *και διψωντες* and thirsting *αλυπως* without annoyance *κοινωνειν* to have their share *σιτου* of meat *και ποτου* and drink *και* and *καρτερειν* abstain *ἡδομενοι* taking pleasure *τοις αφροδισιοις* in the charms *των ὡραιων* of beautiful persons, *ὡστε* so as *μη λυπειν* not to vex *οὑς* those whom *μη προσηκει* they ought not. 23. *Δυνανται δε* and they are able *και* also *ου μονον* not only *απεχομενοι* abstaining *του πλεονεκτειν* from overreaching *κοινωνειν* to share *νομι-*

ιως lawfully *χρηματων* in things, *αλλα* but *και* also *επαρκειν* to give aid *αλληλοις* to one another: *δυνανται δε* and they are able *και* also *διατιθεσθαι* to settle *την εριν* strife *ου μονον* not only *αλυπως* without pain, *αλλα* but *και* even *συμφεροντως* advantageously *αλληλοις* to one another, *και* and *κωλυειν* to prevent *την οργην* anger *προϊεναι* from proceeding *εις το μεταμελησομενον* to what will cause repentance. *Αφαιρουσι δε* and they remove *τον φθονον* envy *παντaπασιν* altogether, *παρεχοντες* offering *τα μεν ἑαυτων αγαθα* their own good things *τοις φιλοις* to their friends *οικεια* to be theirs, *νομιζοντες δε* and deeming *τα* those *των φιλων* of their friends *ἑαυτων* their own. 24. *Πως ουν* how then *ουκ εικος* is it unlikely *τους καλους* that the honourable *και αγαθους* and good *ειναι* should be *κοινωνους* sharers *των πολιτικων τιμων* of political honours *μη μονον* not only *αβλαβεις* unharmed *αλλα* but *και* even *ωφελιμους* usefully *αλληλοις* to one another? *Οἱ μεν γαρ επιθυμουντες* for those who are desirous *τιμασθαι τε* both to be honoured *και αρχειν* and to rule *εν ταις πολεσιν* in states, *ἱνα* that *εχωσι* they may have *εξουσιαν* power *κλεπτειν τε* both to steal *χρηματα* things *και* and *βιαζεσθαι* to tyrannize over *ανθρωπους* men *και* and *ἡδυπαθειν* to enjoy themselves, *ειεν αν* would be *αδικοι τε* both unjust *και* and *αδυνατοι* unable *συναρμοσαι* to make a contract *αλλῳ* with any other. 25. *Ει δε*

but if *τις* any one *βουλομενος* wishing *τιμασθαι* to be honoured *εν πολει* in a city *ὁπως* that *αυτος τε* both himself *μη αδικηται* may not be wronged, *και* and *δυνηται* may be able *βοηθειν* to aid *τοις φιλοις* his friends *τα δικαια* in what is just, *και* and *αρξας* when in power *πειραται* endeavours *ποιειν τι αγαθον* to do some good *την πατριδα* to his country, *δια τι* why *ουκ αν ὁ τοιουτος* should not such a man *δυναιτο* be able *συναρμοσαι* to make an union *αλλῳ τοιουτῳ* with another such man? *Ποτερον* whether *δυνησεται* will he be able *ἡττον* less *μετα των καλων* together with the honourable *και αγαθων* and good *ωφελειν* to benefit *τους φιλους* his friends? *η* or *εσται* will he be *αδυνατωτερος* less able *ευεργετειν* to do good service to *την πολιν* the city *εχων* having *καλους* honourable *και* and *αγαθους* good men *συνεργους* working with him? 26. *Αλλα* but *εστιν* it is *δηλον* manifest *και* also *εν τοις γυμνικοις αγωσιν* in the gymnastic contests *ὁτι* that, *ει* if *εξην* it were lawful *τοις κρατιστοις* for the strongest *συνθεμενους* having made a junction *ιεναι* to go *επι τους χειρους* against the weaker, *ούτοι* they *ενικων αν* would conquer *παντας τους αγωνας* in all the contests *και* and *ούτοι* they *ελαμβανον αν* would receive *παντα τα αθλα* all the prizes. *Επει ουν* since then *εκει μεν* there *ουκ εωσι* they do not permit men *ποιειν* to do *τουτο* this, *εν δε τοις πολιτικοις* but in the political contests, *εν οἱς* in which *οἱ καλοι*

the honourable *και αγαθοι* and good *κρατιστευουσιν* are strongest, *ουδεις* no one *κωλυει* prevents [a man] *ευεργετειν* from doing good to *την πολιν* the state *μεθ' ού* in union with whomsoever *τις* any one *βουληται αν* pleases, *πως* how *ου λυσιτελει* is it not expedient *πολιτευεσθαι* that [a man] should act as a politician *κτησαμενον* having got *τους βελτιστους φιλους* the best friends, *χρωμενον* using *τουτοις* these *κοινωνοις* as partners *και συνεργοις* and cooperators *μαλλον* rather *η* than *ανταγωνισταις* antagonists? 27. *Αλλα μην* but indeed *και εκεινο* this also *δηλον* is manifest, *ότι* that *και αν* if also *τις* a man *πολεμῃ* makes war *τινι* upon any one, *δεησεται* he will be in need *συμμαχων* of allies *και τουτων* and these *πλειονων* more numerous, *εαν* if *αντιταττηται* he opposes himself *καλοις* to honourable *και αγαθοις* and good men. *Και μην* and indeed *οἱ εθελοντες* those who are willing *συμμαχειν* to be his allies *ευ ποιητεοι* must be treated well, *ἱνα* that *θελωσι* they may be willing *προθυμεισθαι* to be zealous in his cause. *Πολυ δε κρειττον* but it is much better *ευ ποιειν* to do good to *τους βελτιστους* the best men *ελαττονας* who are fewer *η* than *τους χειρους* the worst *οντας* who are *πλειονας* more numerous: *οἱ γαρ πονηροι* for the bad *δεονται* are in need *πολυ πλειονων ευεργεσιων* of many more services *η* than *οἱ χρηστοι* the good. 28. *Αλλα* but *πειρω* try, (*εφη* said he,) *ω Κριτοβουλε* oh Critobulus, *θαρρων*

with confidence *γιγνεσθαι* to be *αγαθος* good *και* and *γενομενος* being *τοιουτος* such *επιχειρει* endeavour *θηραν* to seek out *τους* those *καλους τε* who are both honourable *και αγαθους* and good. *Ισως δε* but perhaps *και εγω* I also *εχοιμι αν* might be able *συλλαβειν σοι* to help you *τι* in something *εις την θηραν* in the pursuit *των* of those men *καλων τε* who are both honourable *και αγαθων* and good *δια το ειναι* because I am *ερωτικος* fond [of them]. *Ὡν γαρ ανθρωπων* for of whatever men *επιθυμησω* I shall form a liking, *ὁλος ὡρμημαι* I am altogether impelled *δεινως* most powerfully *επι το αντιφιλεισθαι τε* to be both loved in return *ὑπ' αυτων* by them *φιλων* whilst loving *αυτους* them, *και* and *ποθων* whilst regretting them *αντιποθεισθαι* to be regretted in return, *και* and *επιθυμων* whilst desiring *συνειναι* to be in company with them *αντεπιθυμεισθαι της συνουσιας* to have my company desired in return. 29. *Ὁρω δε* but I see *δεησον* that there will be a need *τουτων* of these things *και σοι* to you also, *ὁταν* when *επιθυμησης* you shall desire *ποιεισθαι* to make *φιλιαν* friendship *προς τινας* with any ones. *Μη ουν αποκρυπτου* do not then hide *με* from me *οἱς* to whom *βουλοιο αν* you may wish *γενεσθαι* to beceme *φιλος* a friend : *δια γαρ το επιμελεσθαι* for through taking care *του αρεσαι* to please *τῳ αρεσκοντι μοι* the man who pleases me *οιμαι* I think *ουκ απειρως εχειν* that I am not with-

out experience *προς θηραν* for the capture *ανθρωπων* of men." *Και* and *ὁ Κριτοβουλος* Critobulus *εφη* said:

30. "*Και μην* and indeed, *ω Σωκρατες* oh Socrates, *εγω* I *παλαι επιθυμω* have long since been desirous *τουτων των μαθηματων* of having these kinds of learning, *αλλως τε* both otherwise *και* and *ει* if *ἡ αυτη επιστημη* the same knowledge *εξαρκεσει μοι* will avail me *επι τους αγαθους* towards those who are good *τας ψυχας* in their minds *και* and *επι τους καλους* towards those who are handsome *τα σωματα* in their persons." *Και* and *ὁ Σωκρατης* Socrates *εφη* said: 31. "*Αλλα* but, *ω Κριτοβουλε* oh Critobulus, *ουκ ενεστιν* it is not *εν τῃ εμῃ επιστημῃ* in my science *το ποιειν* to make *τους καλους* handsome men *ὑπομενειν* submit to *προσφεροντα* a man who lays on them *τας χειρας* his hands. *Πεπεισμαι δε* but I am persuaded *και* also *τους ανθρωπους* that men *φευγειν* flee *απο της Σκυλλης* from Scylla *δια τουτο* for this reason *ὁτι* because *προσεφερε* she laid *τας χειρας* her hands *αυτοις* on them: *φασι δε* but they say *τας παντας* that all *ὑπομενειν* wait for *Σειρηνας* the Sirenes, *και* and *ακουοντας* hearing *αυτων* them *κηλεισθαι* are enchanted, *ὁτι* because *προσεφερον* they laid *τας χειρας* their hands *ουδενι* on no one, *αλλα* but *επηδον* sang *πασι* to all *πορρωθεν* from a distance." 32. *Και* and *ὁ Κριτοβουλος* Critobulus *εφη* said, "*Ως ου προσοισοντος* since I shall not lay on [any one] *τας χειρας* my hands,

διδασκε tell me, *ει* if *εχεις* you have *αγαθον τι* any thing useful *εις κτησιν* for the acquisition *φιλων* of friends." "*Ουδε ουν προσοισεις* but will you not then lay *το στομα* your mouth *προς το στομα* to [any one's] mouth?" *εφη* said *ὁ Σωκρατης* Socrates. "*Θαρρει* be of good cheer," *εφη* said *ὁ Κριτοβουλος* Critobulus, "*ουδε γαρ* for neither *προσοισω* will I approach *το στομα* my mouth *ουδενι* to any one, *εαν μη* unless *ῃ* he be *καλος* handsome." "*Συγε* you, *ω Κριτοβουλε* oh Critobulus," *εφη* said [Socrates,] "*ευθυς ειρηκας* have immediately said *το εναντιον* the opposite *του συμφεροντος* of what is expedient. *Οἱ μεν γαρ καλοι* for the handsome *ουχ ὑπομενουσι* do not abide *τα τοιαυτα* such doings: *οἱ δε αισχροι* but the ugly *και ἡδεως* even with pleasure *προσιενται* allow them, *νομιζοντες* thinking *καλεισθαι* that they are called *καλοι* beautiful *δια την ψυχην* on account of the mind." 33. *Και* and *ὁ Κριτοβουλος* Critobulus *εφη* said, "*Ως φιλησοντος μου* since I shall kiss *τους μεν καλους* the beautiful, *καταφιλησοντος δε* and shall ardently kiss *τους αγαθους* the good, *διδασκε* tell me *θαρρων* boldly *τα θηρατικα των φιλων* the modes of capturing friends." *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Ὁταν ουν* when then, *ω Κριτοβουλε* oh Critobulus, *βουλῃ* you wish *γενεσθαι* to become *φιλος* a friend *τινι* to any one, *εασεις με* will you permit me *κατειπειν σου* to state about you *προς αυτον* to

him ὁτι that αγασαι τε you both admire αυτου him και and επιθυμεις desire ειναι to be φιλος αυτου his friend ?" "Κατηγορει make the statement," εφη said ὁ Κριτοβουλος Critobulus, "οιδα γαρ for I know ουδενα no one μισουντα hating τους επαινουντας those who praise him." 34. 'Εαν δε but if," εφη said he, "προσκατηγορησω σου I shall further state about you, ὁτι that δια το αγασθαι αυτου through admiring him και ευνοϊκως εχεις you also are well disposed προς αυτον towards him, αρα μη δοξεις you will not seem, will you, διαβαλλεσθαι to be calumniated ὑπ' εμου by me?" "Αλλα nay," εφη said he, "εγγιγνεται there arises και αυτῳ μοι in myself also ευνοια good will προς οὑς towards those whom ὑπολαβω αν I may understand ευνοϊκως εχειν to be amiably disposed προς εμε towards me." 35. "Ταυτα μεν δη these things then," εφη said ὁ Σωκρατης Socrates, "εξεσται it will be lawful μοι for me λεγειν to state περι σου about you προς οὑς to those whom βουλη αν you may wish ποιησασθαι to make φιλους your friends: εαν δε but if δῳς μοι you give me ετι further εξουσιαν permission λεγειν to say περι σου about you ὁτι that ει τε you both are επιμελης careful των φιλων of your friends και and χαιρεις rejoice ουδενι in nothing οὑτω so much ὡς as φιλοις αγαθοις in good friends, και and αγαλλει τε both take pride επι τοις καλοις ε[illegible] in the honourable deeds των

των φιλων of your friends *ουχ ἡττον* no less *η* than *επι τοις σαυτου* in your own, *και* and *χαιρεις* rejoice *επι τοις αγαθοις* at the good fortune *των φιλων* of your friends *ουδεν ἡττον* no less *η* than *επι τοις σαυτου* at your own *ου τε καμνεις* and [that] you never give out *μηχανωμενος* contriving *ὁπως* how *ταυτα* these [good things] *γιγνηται* may accrue *τοις φιλοις* to your friends, *και* and *ὁτι* that *εγνωκας* you have made up your mind *ειναι* that it is *αρετην* the merit *ανδρος* of a man *νικαν* to surpass *τους μεν φιλους* his friends *ευ ποιουντα* in doing them good, *τους δε εχθρους* and his enemies *κακως* [in doing them] harm, *οιμαι* I think *με* that I *ειναι αν* should be *πανυ επιτηδειον* very serviceable *σοι* to you *συνθηρον* to aid you in the search *των αγαθων φιλων* of good friends." 36. "*Τι ουν* why however," *εφη* said *ὁ Κριτοβουλος* Critobulus, "*λεγεις* do you say *τουτο* this *εμοι* to me, *ὡσπερ ουκ ον* as if it were not *επι σοι* in your own power *λεγειν* to say *ὁ τι* whatever *βουλῃ αν* you may please *περι εμου* about me?" "*Ου* no *μα Δια* by Jupiter, *ὡς* as *εγω* I *ηκουσα ποτε* once heard *Ασπασιας* from Aspasia: *εφη γαρ* for she said *τας αγαθας προμνηστριας* that good match-makers *διαγγελλουσας μεν* reporting *τα αγαθα* good things *μετ' αληθειας* with truth *ειναι* are *δεινας* clever *συναγειν* to bring together *ανθρωπους* men *εις κηδειαν* to an alliance, *ου δε ωφελειν* but do no good *επαινουσας* if they praise them *ψευδομενας* telling

untruths: *τους γαρ εξαπατηθεντας* for that those who are [thus] deceived *μισειν* hate *ἁμα* at the same time *αλληλους τε* both one another *και* and *την προμνησαμενην* the match maker. *Ἁ δη* which *και εγω* I also *πεισθεις* being persuaded *ορθως εχειν* to be true *ἡγουμαι* think *ουκ εξειναι* that it is not lawful *μοι* for me *επαινουντι* praising you *λεγειν* to say *περι σου* about you *ουδεν* any thing *ὁ τι* in which *μη αν αληθευω* I do not speak the truth." 37. "*Συ μεν αρα* you then," *εφη* said *ὁ Κριτοβουλος* Critobulus, "*ει* are *τοιουτος φιλος* such a friend *μοι* to me, *ω Σωκρατες* oh Socrates, *οἱος* as *συλλαμβανειν μοι* to cooperate with me, *αν μεν* if *αυτος* I myself *εχω* have *επιτηδειον τι* any thing useful *εις το κτησασθαι* to get *φιλους* friends: *ει δε μη* but if not, *ουκ αν εθελοις* you would not be willing *πλασας* inventing *ειπειν* to say *τι* any thing *επι τῃ εμῃ ωφελειᾳ* for my benefit." "*Ποτερα δε αν δοκω* but should I seem likely," *εφη* said *ὁ Σωκρατης* Socrates, "*ω Κριτοβουλε* oh Critobulus, *ωφελειν σε* to benefit you *μαλλον* more *επαινων* by praising you *τα ψευδη* for what was false *η* than *πειθων σε* by persuading you *πειρασθαι* to endeavour *γενεσθαι* to become *αγαθον ανδρα* a good man? 38. *Ει δε* but if *τουτο* this *μη φανερον* is not clear *σοι* to you *οὑτω* so, *σκεψαι* consider it *εκ τωνδε* from this point of view. *Ει γαρ* for if *βουλομενος* wishing *ποιησαι σε* to make you *φιλον* a friend *ναυ-*

κληρῳ to a ship-owner επαινοιην I were to praise you φασκων saying ειναι that you were αγαθον κυβερνητην a good steersman, ὁ δε and he πεισθεις μοι listening to me επιτρεψειε were to commit την ναυν his ship σοι to you μη επισταμενῳ not knowing how κυβερναν to steer, εχεις have you τινα ελπιδα any hope μη αν απολεσαι that you would not lose σαυτον τε both your own life και and την ναυν the ship? η or ει if ψευδομενος speaking falsely πεισαιμι αν I should persuade την πολιν the city κοινῃ publicly επιτρεψαι to trust ἑαυτην itself σοι to you ὡς as στρατηγικῳ τε both skilled in generalship και δικαστικῳ and a good lawyer και πολιτικῳ and able politician, τι what οιει do you think σαυτον that yourself και and την πολιν the city παθειν αν would suffer ὑπο σου under your [management]? η or ει if ψευδομενος saying what was false πεισαιμι I should persuade τινας any των πολιτων of the citizens ιδιᾳ privately επιτρεψαι to entrust τα ἑαυτων their affairs [to you] ὡς οντι as being οικονομικῳ τε both a good economist και επιμελει and a careful man, αρ' ουκ αν would you not διδους πειραν giving proof ειης τε both be βλαβερος harmful ἁμα at once και and φαινοιο appear καταγελαστος ridiculous? 39. Αλλα but συντομωτατη τε both the shortest και and ασφαλεστατη the safest και and καλλιστη ὁδος the best way [is], ω Κριτοβουλε oh Critobulus, ὁ τι in whatever βουλῃ αν you wish δοκειν to seem ειναι to be

αγαθος good, *τουτο* in that *πειρασθαι* to endeavour *και* also *γενεσθαι* to become *αγαθον* good. *Ὁσαι δε αρεται* but whatever virtues *λεγονται* are named *εν ανθρωποις* among men, *εὑρησεις* you will find *σκοπουμενος* by examining *πασας* that all *αυξανομενας* are increased *μαθησει τε* both by learning *και* and *μελετῃ* by care. *Εγω μεν ουν* I then *οιμαι* think, *ω Κριτοβουλε* oh Critobulus, *ἡμας* that we *δειν* ought *οὑτως* thus *θηραν* to seek *φιλους* friends; *ει δε* but if *συ* you *γιγνωσκεις* know how to *αλλως πως* in and other way, *διδασκε* inform me." *Και* and *ὁ Κριτοβουλος* Critobulus *εφη* said, "*Αλλα* but *αισχυνοιμην αν* I should be ashamed, *ω Σωκρατες* oh Socrates, *αντιλεγων* to say the contrary *τουτοις* to these sentiments; *λεγοιμι γαρ αν* for I should say *ουτε καλα* neither what is honourable *ουτ' αληθη* nor true."

VII. *Και μην* and moreover *τας αποριας γε* [as regards] the difficulties *των φιλων* of his friends *επειρατο* he endeavoured *ακεισθαι* to heal by *γνωμῃ* advice *τας μεν δι' αγνοιαν* those which arose from ignorance, *διδασκων δε* and teaching *επαρκειν* to assist *αλληλοις* one another *κατα δυναμιν* according to their power *τας δι' ενδειαν* in those which arose from want. *Ερω δε* but I will tell *και εν τουτοις* on these points also *ἁ* what *συνοιδα* I am conscious of *αυτῳ* to himself. *Ὁρων γαρ* for seeing *Αρισταρχον* Aristarchus *ποτε* once *εχοντα σκυθρωπως* looking downcast *εφη* he said, "*Εοικας* you

seem, *ω Αρισταρχε* oh Aristarchus, *φερειν* to be bearing *τι* something *βαρεως* heavily. *Χρη δε* but you ought *μεταδιδοναι* to impart a share *του βαρους* of the load *τοις φιλοις* to your friends: *ισως γαρ* for perhaps *και ἡμεις* we also *κουφισαιμεν αν σε* might lighten you *τι* somewhat." 2. *Και* and *ὁ Αρισταρχος* Aristarchus *εφη* said "*Αλλα μην* but yet *ειμι* I am *εν πολλῃ γε αποριᾳ* in a great strait. *Επει γαρ* for since *ἡ πολις* the city *εστασιασεν* has been in a disturbance, *πολλων φυγοντων* many having fled *εις τον Πειραια* to the Piræus, *συνεληλυθασι* there have come together *ὡς εμε* to me *αδελφαι τε* both sisters *και* and *αδελφιδαι* nieces *και ανεψιαι* and cousins *καταλελειμμεναι* left behind *τοσαυται* so many *ὡστε ειναι* that there are *εν τῃ οικιᾳ* in the house *τετταρας και δεκα* fourteen [in number] *τους ελευθερους* the free men [only]. *Λαμβανομεν δε* but we receive *ουδεν* nothing *ουτε* either *εκ της γης* from the land, *οἱ γαρ εναντιοι* for the enemies *κρατουσιν* have possession *αυτης* of it, *ουτε* nor *απο των οικων* from the houses: *γεγονε γαρ* for there has arisen *ολιγανθρωπια* a scarcity of men *εν τῳ αστει* in the city. *Ουδεις δε* but no one *ωνειται* buys *τα επιπλα* the moveables, *ουδε* nor *εστιν* is it possible *δανεισασθαι* to borrow *αργυριον* money *ουδαμοθεν* from any source, *αλλα* but *τις* a man *δοκει αν μοι* would seem to me [likely] *εὑρειν* to find *αργυριον* money *ζητων* seeking it *εν τῃ ὁδῳ* in the road *προτε-*

ρον sooner η than λαβειν to get it δανειζομενος by borrowing. Εστι μεν ουν it is then χαλεπον hard, ω Σωκρατες oh Socrates, περιοραν to neglect τους οικειους my kinsmen απολλυμενους perishing, αδυνατον δε but impossible τρεφειν to feed τοσουτους so many εν τοιουτοις πραγμασιν in such circumstances." 3. Ὁ ουν Σωκρατης Socrates then ακουσας hearing ταυτα this εφη said, "Τι ποτε why εστιν is it ὁτι that Κεραμων Ceramon τρεφων feeding πολλους many ου μονον not only δυναται is able παρεχειν to afford τα επιτηδεια necessaries ἑαυτῳ τε both to himself και and τουτοις to these, αλλα but και also περιποιειται gains τοσαυτα so much ὡστε και πλουτειν that he is even rich, συ.δε but you τρεφων maintaining πολλους many δεδοικας fear μη lest απολησθε you perish ἁπαντες all δι' ενδειαν through want των επιτηδειων of necessaries?" "Ὁτι because νη Δια by Jove," εφη said he, "ὁ μεν he τρεφει maintains δουλους slaves, εγω δε but I ελευθερους free men." 4. "Καιποτερον and whether, (εφη said he,) οιει do you think τους ελευθερους that the free men παρα σοι with you ειναι are βελτιους the best η or τους δουλους the slaves παρα Κεραμωνι at Ceramon's?" "Εγω μεν I indeed οιμαι think, (εφη said he,) τους ελευθερους the free men παρ' εμοι with me." "Ουκουν αισχρον is it not then shameful, (εφη said he,) τον μεν that he ευπορειν should be well off απο των πονηροτερων from those who are

inferior, σε δε but that you εχοντα having πολλῳ βελτιους much better men ειναι should be εν αποριᾳ in difficulties?" "Νη Δια by Jove, (εφη said he,) ὁ μεν γαρ for he τρεφει maintains τεχνιτας artisans, εγω δε but I πεπαιδευμενους men who have been educated ελευθεριως liberally." 5. "Αρ' ουν εισιν are not then, (εφη said he,) τεχνιται artisans οἱ επισταμενοι those who know how ποιειν to make χρησιμον τι any thing useful?" "Μαλιστα γε certainly," εφη said he. "Ουκουν is not then αλφιτα meal χρησιμα γε useful?" "Σφοδρα γε very much so." "Τι δε αρτοι but what of loaves of bread?" "Ουδεν ἡττον no less [valuable]." "Τι γαρ for what (εφη said he,) ἱματια τε both clothes ανδρεια of men και and γυνεικεια of women και and χιτωνισκοι vests και χλαμυδες and cloaks και εξωμιδες and mantles?" "Σφοδρα γε χρησιμα very useful indeed, (εφη said he,) και παντα ταυτα are all these also." "Επειτα then, (εφη said he,) οἱ do those παρα σοι with you επιστανται know how ποιειν to make ουδεν none τουτων of these things?" "Παννα μεν ουν nay, all of them, ὡς as εγω οιμαι I think." 6. "Ειτα then ουκ οισθα do you not know ὁτι that αφ' ἑνος μεν from one τουτων of these, αλφιτοποιΐας the making of meal, Ναυσικυδης Nausicudes τρεφει supports ου μονον not only ἑαυτον τε both himself και and τους οικετας his household αλλα but προς τουτοις in addition to these και ὑς πολλας both many

swine *και βους* and oxen, *και* and *περιποιειται* gains *τοσαυτα* so much *ὥστε* that *και* also *πολλακις λειτουργειν* he often ministers *τῃ πολει* to the state, *Κυρηβος δε* and Curebus *απο αρτοποιϊας* from bread-making *διατρεφει τε* both maintains *πασαν την οικιαν* all his house *και* and *ζῃ* lives *δαψιλεως* in plenty, *Δημεας δε* and Demeas *ὁ Κολλυτευς* of Collytus *απο χλαμυδουργιας* from cloak-making, *Μενων δε* and Menon *απο χλανιδοποιϊας* from robe-making, *οἱ δε πλειστοι* and the greater part *Μεγαρεων* of the Megareans *διατρεφονται* maintain themselves *απο εξωμιδοποιϊας* from mantle-making?" "*Νη Δια* [yes] by Jove, (*εφη* said he,) *οὑτοι μεν γαρ* for these *ωνουμενοι* buying *ανθρωπους* men *βαρβαρους* who are barbarians *εχουσι* keep them, *ὡστε* so as *αναγκαζειν* to compel them *εργαζεσθαι* to work at *ἁ* things which *καλως εχει* are proper; *εγω δε* but I [have] *ελευθερους τε* both freemen *και συγγενεις* and kinsmen." 7. "*Επειτα* then, (*εφη* said he,) *ὁτι* because *εισι* they are *ελευθεροι τε* both free men *και* and *συγγενεις σοι* your kinsmen, *οιει* do you think *αυτους χρηναι* that they ought *ποιειν* to do *μηδεν αλλο* nothing else *η* than *εσθιειν* eat *και καθευδειν* and sleep? *Ποτερον ὁρᾳς* do you see *και των αλλων ελευθερων* that of other free men also *τους ζωντας* those who live *οὑτω* so *διαγοντας* pass their time *αμεινον* better *και* and *μαλλον ευδαιμονιζεις* do you think them more happy

η than τους those επιμελομενους who interest themselves τουτων in those things ἁ which επιστανται they know χρησιμα to be useful προς τον βιον for life? η or αισθανει do you perceive την μεν αργιαν that idleness και την αμελειαν and negligence οντα ωφελιμα are useful τοις ανθρωποις to men προς τε το μαθειν both for learning ἁ what προσηκει it is fit επιστασθαι to know, και and προς το μνημονευειν for remembering ἁ what things μαθωσιν αν they may have learnt, και and προς το ὑγιαινειν τε for both being healthy και and ισχυειν being strong τοις σωμασιν in their bodies και and προς το κτησασθαι τε for both getting και σωζειν and preserving τα χρησιμα the things which are useful προς τον βιον for life, την δε εργασιαν but that industry και and την επιμελειαν diligence ουδεν χρησιμα are not useful? 8. Ποτερον δε but whether εμαθον did they learn ἁ what φης you say αυτας that they [the women] επιστασθαι know ὡς as ουτε neither οντα being χρησιμα useful προς τον βιον for subsistence ουτε nor ποιησουσαι being themselves about to practise ουδεν any αυτων of them, η or το εναντιον the opposite ὡς as και επιμελησομεναι both about to take care τουτων of these things και and ωφελησομεναι about to derive benefit απ' αυτων from them? Ποτερως γαρ for in which case ανθρωποι would men μαλλον αν σωφρονοιεν be most prudent, αργουντες being idle η or επιμελομε-

νοι being careful *των χρησιμων* of things which are useful? *Ποτερως δε* and in which case *ειεν αν* would they be *δικαιοτεροι* more just, *ει* if *εργαζοιντο* they worked, *η* or *ει* if *αργουντες* being idle *βουλευοιντο* they deliberated *περι των επιτηδειων* about the necessaries of life? 9. *Αλλα* but *και* also *νυν μεν* as things now are, *ουτε* neither, *ὡς* as *εγω οιμαι* I think, *συ φιλεις* do you love *εκεινας* them *ουτε* nor *εκειναι* they *σε* you, *συ μεν* you on the one hand *ἡγουμενος* thinking *αυτας* them *ειναι* to be *επιζημιους* burdensome *σεαυτῳ* to yourself, *εκειναι δε* and they *ὁρωσαι* seeing *σε* you *αχθομενον* vexed *εφ' ἑαυταις* on account of them. *Εκ δε τουτων* but from these causes *κινδυνος* there is danger *μειζω τε απεχθειαν* both that greater hatred *γιγνεσθαι* should arise *και* and *χαριν* that the good will *την προγεγονυιαν* that existed before *μειουσθαι* should be lessened. *Εαν δε* but if *προστατησης* you rule over them *ὁπως* so that *ωσιν ενεργοι* they may be at work, *συ μεν* you *φιλησεις* will love *εκεινας* them, *ὁρων* seeing *ουσας* that they are *ωφελιμους* useful *σεαυτῳ* to yourself *εκειναι δε* and they *αγαπησουσι σε* will be fond of you, *αισθομεναι* perceiving *χαιροντα* that you take pleasure *αυταις* in them, *μεμνημενοι δε* and remembering *των προγεγονυιων ευεργεσιων* the previous good services *ἡδιον* with greater pleasure *αυξησετε* you will encrease *την χαριν* the love *απ' εκεινων* which results from them *και* and *εκ τουτων* in

consequence of this *εξετε* you will have *φιλικωτερον τε* both a more friendly *και* and *οικειοτερον* more intimate footing *αλληλοις* to one another. 10. *Ει μεν τοι νυν* if indeed *εμελλον* they were about *εργασεσθαι* to do *αισχρον τι* something disgraceful, *προαιρετεον ειη* they should prefer *θανατον* death *αντ' αυτου* instead of it; *νυν δε* but now *επισταυνται μεν* they know, *ὡς εοικεν* as it seems, *ἁ* occupations which *δοκει* are thought *ειναι* to be *καλλιστα* most honourable *και* and *πρεπωδεστατα* most becoming *γυναιξι* for women. *Παντες δε* but all *εργαζονται* work at *ἁ* things which *επιστανται* they know *ῥαστα τε* most easily *και ταχιστα* and most quickly *και* and *καλλιστα* most honourably *και ἡδιστα* and most pleasantly. *Μη ουν οκνει* do not hesitate then, (*εφη* said he,) *εισηγεισθαι* to point out *αυταις* to them *ταυτα* these things *ἁ* which *λυσιτελησει* will be profitable *σοι τε* both to you *και εκειναις* and to them, *και* and, *ὡς εικος* as is likely, *ὑπακουσονται* they will listen to you *ἡδεως* with pleasure." 11. "*Αλλα* but *νη τους θεους* by the gods, (*εφη* said *ὁ Αριστραρχος* Aristarchus,) *δοκεις* you seem, *ω Σωκρατες* oh Socrates, *μοι* to me *λεγειν* to speak *οὑτω καλως* so well, *ὡστε* that *προσθεν μεν* hitherto *ου προσιεμην* I was not desirous *δανεισασθαι* to raise a loan *ειδως* knowing *ὁτι* that *αναλωσας* when I had spent *ὁ* what *λαβω αν* I might have received, *ουχ ἑξω* I should not have [any money] *αποδου-*

ναι to repay it, *νυν δε* but now *δοκω* I seem *μοι* to myself *ὑπομενειν* [able] to endure *ποιησαι* doing *αυτο* it *εις αφορμην* for the starting *εργων* of the works."

12. *Εκ τουτων δε* but from these [beginnings] *αφορμη μεν* the means of starting *επορισθη* were procured, *ερια δε* and wools *εωνηθη* were bought, *και* and [the women] *ηριστων μεν* took their morning meal *εργαζομεναι* working *εργασαμεναι δε* and when they had done their work *εδειπνουν* they took their afternoon meal: *ησαν δε* and they were *ἱλαραι* cheerful *αντι σκυθρωπων* instead of sad, *και* and *αντι ὑφορωμενων* instead of looking askance at *ἑαυτους* themselves *ἑωρων* they saw *αλληλους* one another *ἡδεως* pleasantly, *και* and *αἱ μεν* the women *εφιλουν* loved him *ὡς κηδεμονα* as a guardian, *ὁ δε* and he *ηγαπα* cherished them *ὡς ωφελιμους* as useful to him. *Τελος δε* but in the end *ελθων* coming *προς τον Σωκρατη* to Socrates *διηγειτο* he related to him *χαιρων* with pleasure *ταυτα τε* both these things *και* and *ὁτι* that *αιτιωνται* they accuse *αυτον* him *μονον* alone *των* of those *εν τῃ οικιᾳ* in the house *εσθιειν* of eating *αργον* idle. 13. *Και* and *ὁ Σωκρατης* Socrates *εφη* said, "*Ειτα ου λεγεις* then do you not relate *αυταις* to them *τον λογον* the fable *του κυνος* of the dog? *Φασι γαρ* for they say, *ὁτε* [that] when *τα ζῳα* the animals *ην φωναεντα* were able to speak, *την οἰν* the sheep *ειπειν* said *προς τον δεσποτην* to her master, '*Ποιεις*

you do *θαυμαστον* a wonderful thing, *ὁς* who *διδῳς* givest *ἡμιν* to us *ταις παρεχουσαις* who yield *σοι* to you *και ερια* both wool *και αρνας* and lambs *και τυρον* and cheese, *ουδεν* nothing *ὁ τι* which *μη αν λαβωμεν* we do not take *εκ της γης* out of the ground, *τῳ δε κυνι* but to the dog, *ὁς* who *παρεχει σοι* supplies you with *ουδεν* nothing *τοιουτον* of that sort, *μεταδιδῳς* you give a share *σιτου* of the food *οὑπερ* which *αυτος εχεις* yourself have.' *Τον κυνα ουν* that the dog then *ακουσαντα* hearing this *ειπειν* said, '*Ναι* yes *νη Δια* by Jupiter: *εγω γαρ* for I *ειμι* am *ὁ και σωζων* he who also keeps *ὑμας αυτας* yourselves *ὡστε* so that *μητε κλεπτεσθαι* you are neither stolen *ὑπ' ανθρωπων* by men *μητε ἁρπαζεσθαι* nor carried away *ὑπο λυκων* by wolves, *επει* since, *ει* if *εγω* I *μη προφυλαττοιμι ὑμας* did not guard you beforehand, *ὑμεις γε* you *ουδ' αν δυναισθε* would not be able even *νεμεσθαι* to graze, *φοβουμενοι* fearing *μη* lest *απολησθε* you perish.' *Οὑτω δη* so then *λεγεται* it is said *και τα προβατα* that the sheep also *συγχωρησαι* agreed *τον κυνα* that the dog *προτιμασθαι* should be especially honoured. *Και συ ουν* you also then *λεγε* say *εκειναις* to those women *ὁτι* that *ει* you are *αντι κυνος* in place of the dog *φυλαξ* their guard *και επιμελητης* and protector, *και* and *ζωσι* [that] they live *δια σε* on account of you *ουδε αδικουμεναι* not wronged even *ὑφ' ἑνος* by an individual, *εργα-*

ζομεναι working *ασφαλως τε* both safely *και ἡδεως* and pleasantly."

[VIII. *Ιδων δε* but seeing *ποτε* once *αλλον αρχαιον ἑταιρον* another old comrade *δια χρονου* after an interval *εφη* he said, "*Ποθεν* whence *φαινει* do you appear, *Ευθηρε* Eutherus?" "*Ὑπο μεν την καταλυσιν* just after the end *του πολεμου* of the war, (*εφη* said he,) *εκ της αποδημιας* [I came] from absence abroad, *νυνι μεντοι* now however *αυτοθεν* [I come] from near here. *Επειδη γαρ* for since *αφηρεθην μεν* I was deprived of *τα κτηματα* my possessions *εν τη ὑπερορια* in the land beyond the borders, *ὁ δε πατηρ* and my father *κατελιπε μοι* has left me *ουδεν* nothing *εν τη Αττικη* in Attica, *αναγκαζομαι* I am compelled *νυν* now *επιδημησας* stopping at home *πορι-ζεσθαι* to procure *τα επιτηδεια* necessaries *εργαζομενος* working *τῳ σωματι* with my body; *τουτο δε* and this *δοκει* seems *μοι* to me *ειναι* to be *κρειττον* better *η* than *δεισθαι* to beg *τινος ανθρωπων* of any man, *αλλως τε και* especially *εχοντα* having *ουδεν* nothing *εφ' ὁτῳ* on which *δανειζοιμην αν* I can raise a loan."

2. "*Και ποσον χρονον* and for how long time, (*εφη* said he,) *οιει* do you think *το σωμα* that your body *ειναι αν* would be *ἱκανον* able *εργαζεσθαι σοι* to earn you *μισθου* for hire *τα επιτηδεια* the necessaries of life?" "*Μα τον Δια* by Jove, (*εφη* said he,) *ου πολυν χρονον* no long time." *Και μην* and then, (*εφη* said he,) *ὁταν γε* when *γενῃ* you become

πρεσβυτερος older, *δηλον* it is clear *ὁτι* that *δεησει μεν* there will be need *δαπανης* of money to spend, *ουδεις δε* and no one *εθελησει* will be willing *διδοναι σοι* to give you *μισθον* hire *των εργων του σωματος* for your bodily labours." "*Λεγεις* you say *αληθη* the truth," *εφη* said he. 3. "*Ουκουν εστιν* is it not then, (*εφη* said he,) *κρειττον* better *επιτιθεσθαι* to set yourself *αυτοθεν* at once *τοις τοιουτοις των εργων* to such tasks *ἁ* which *και* also *επαρκεσει* will suffice [for you] *γενομενῳ* when you become *πρεσβυτερῳ* old, *και* and *προσελθοντα* approaching *τῳ* to some one *των κεκτημενων* of those who possess *πλειονα χρηματα* a larger property *δεομενῳ* who is in want *του* of some one *συνεπιμελησομενου* who will help him in his cares, *επιστατουντα τε* and taking the superintendence *εργων* of his works *και* and *συγκομιζοντα* helping to gather *καρπους* his fruits *και* and *συμφυλαττοντα* helping to protect *την ουσιαν* his substance, *ωφελουντα* whilst thus benefitting him *αντωφελεισθαι* to be benefitted in return?" 4. "*Εγω* I, *ω Σωκρατες* Socrates, (*εφη* said he) *χαλεπως* with difficulty *ὑπομειναιμι αν* could endure *δουλειαν* servitude." "*Και μην* and yet *οἱ γε προστατευοντες* those who take the lead *εν ταις πολεσιν* in cities *και* and *επιμελομενοι* who have the charge *των δημοσιων* of the affairs of the people *ου νομιζονται* are not thought *δουλοπρεπεστεροι* more slavish *ἑνεκα τουτου* on this account, *αλλα* but *ελευθεριωτε-*

ροι more free." 5. "*Ὅλως* in short, (*εφη* said he,) *ω Σωκρατες* oh Socrates, *ου πανυ προσιεμαι* I do not at all desire *το ειναι ὑπαιτιον* being responsible *τινι* to any man." "*Και μην* and yet, *Ευθηρε* Eutherus, (*εφη* said he,) *ουκ εστιν* it is not *πανυ γε ῥᾳδιον* at all easy *εὑρειν* to find *εργον* a work *εφ' ᾡ* in which *τις* a man *ουκ αν εχοι* might not have *αιτιαν* responsibility. *Χαλεπον γαρ* for it is difficult *ποιησαι* to do *τι* any thing *οὑτω* so *ὡστε* as *μηδεν ἁμαρτειν* not to make any mistake, *χαλεπον δε* and it is difficult *και* also *ποιησαντα* doing *τι* any thing *αναμαρτητως* without an error *περιτυχειν* to meet with *κριτῃ* a judge *μη αγνωμονι* who is not harsh: *επει* since *θαυμαζω* I wonder *ει* if *εστι ῥᾳδιον* it is easy for you *διαγιγνεσθαι* to get through it *ανεγκλητον* without blame *και* even *οἱς* [from those] for whom *φῃς* you say *νυν εργαζεσθαι* you are now working.

6. *Χρη ουν* you ought therefore *πειρασθαι* to try *φευγειν* to avoid *τους φιλαιτιους* those who love to find fault *και* and *διωκειν* to follow after *τους ευγνωμονας* the fair-judging, *και* and *των πραγματων* of occupations *ὑπομενειν μεν* to submit to *ὁσα* whatever ones *δυνασαι* you are able *ποιειν* to do, *φυλαττεσθαι δε* but to avoid *ὁσα* whatever ones *μη δυνασαι* you are not able, *ὁ τι δε* but whatever *πραττῃς αν* you take in hand, *επιμελεσθαι τουτου* to pay attention to this *ὡς καλλιστα* in the best manner *και* and *προθυμοτατα* with the

utmost zeal. *Οὑτω γαρ* for so *οιμαι* I think *σε* that you *ειναι αν* would be *ἡκιστα* least *εν αιτιᾳ* in blame, *μαλιστα δε εὑρειν* and most readily find *βοηθειαν* help *τῃ αποριᾳ* for your needs, *ζην δε* and live *ῥαστα* most easily *και* and *ακινδυνοτατα* with least danger *και* and *διαρκεστατα* most independently *εις το γηρας* to old age.

IX. *Οιδα δε* but I know *αυτον* that he *ποτε* once *και* also *ακουσαντα Κριτωνος* heard Crito [say], *ὡς χαλεπον* how difficult *ειη* was *ὁ βιος* life *ανδρι* to a man *βουλομενῳ* who wished *πραττειν* to attend to *τα ἑαυτου* his own affairs. "*Νυν γαρ* for now," *εφη* said he, "*τινες* some men *αγουσιν εμε* are bringing me *εις δικας* into lawsuits, *ου* not *ὁτι* because *αδικουνται* they are wronged *ὑπ' εμου* by me, *αλλα* but *ὁτι* because *νομιζουσι* they think *με* that I *τελεσαι αν* would pay *αργυριον* money *ἡδιον* more willingly *ἡ* than *εχειν πραγματα* have trouble." 2. *Και ὁ Σωκρατης* and Socrates *εφη* said, "*Ειπε δε μοι* but tell me, *ω Κριτων* oh Crito, *τρεφεις* do you keep *κυνας* dogs, *ἱνα* that *απερυκωσι* they may drive away *τους λυκους* the wolves *σοι* for you *απο των προβατων* from the sheep?" "*Και μαλα* yes indeed," *εφη* said he, "*μαλλον γαρ λυσιτελει* for it is more profitable *μοι* to me *τρεφειν* to keep them *η μη* than not."—*Ουκ αν ουν θρεψαις* would you not then maintain *και ανδρα* a man also *ὁστις* who *εθελοι τε* would both be willing *και*

δυναιτο and be able *απερυκειν σου* to drive from you *τους επιχειρουντας* those who try *αδικειν δε* to wrong you? — 3. "*Ἡδεως γ' αν* with pleasure would [I]," *εφη* said he, "*ει* if *μη φοβοιμην* I did not fear *ὁπως μη* lest *τραποιτο* he should turn *επ' αυτον με* against myself." "*Τι δε* but why?" *εφη* said he, "*ουχ ὁρᾳς* do you not see *ὁτι* that *εστιν* it is *πολλῳ ἡδιον* much more pleasant *ωφελεισθαι* to be benefitted *χαριζομενον* gratifying *οἱῳ ανδρι σοι* such a man as you *η* than *απεχθομενον* becoming hateful to you? *Ευ ισθι* know well *ὁτι* that *εισι* there are *ενθαδε* here *των τοιουτων ανδρων* [some] of such men, *οἱ* who *πανυ αν φιλοτιμηθειεν* would be very ambitious *χρησθαι σοι* to have you *φιλῳ* for their friend."

4. *Και* and *εκ τουτων* in consequence of this *ανευρισκουσι* they find out *Αρχεδημον* Archedemus, *πανυ μεν ἱκανον* very able *ειπειν τε* both to speak *και* and *πραξαι* to act, *πενητα δε* but poor: *ου γαρ ην* for he was not *οἱος* such a man as *κερδαινειν* to make gain *απο παντος* from every thing, *αλλα* but *φιλοχρηστος τε* both a lover of goodness *και εφη* and he said *ειναι* that it was *ῥᾳστον* very easy *λαμβανειν* to receive [money] *απο των συκοφαντων* from the sycophants [informers]. *Ὁποτε ουν* whenever therefore *ὁ Κριτων* Crito *συγκομιζοι* gathered in *η σιτον* either his corn *η* or *ελαιον* olive oil *η οινον* or wine *η ερια* or wool *η* or *τι αλλο* any other *των γιγνομενων*

of the things produced *εν αγρῳ* on his farm *χρησιμων* useful *προς τον βιον* for subsistence, *αφελων* selecting [some of it] *εδιδου* he gave it *τουτῳ* to him: *και* and *ὁποτε* whenever *θυοι* he sacrificed, *εκαλει* he used to invite him *και* and *επεμελετο* he paid attention to him *παντα τα τοιαυτα* in all such matters. 5. *Ὁ δε Αρχεδημος* but Archedemus *νομισας* thinking *τον οικον* the house *Κριτωνος* of Crito *αποστροφην* a place of refuge *οἱ* for him *μαλα περιειπε αυτον* made very much of him. *Και ευθυς* and immediately *ανευρισκει* he finds out *πολλα μεν αδικηματα* many crimes *των συκοφαντουντων* of those who informed against *τον Κριτωνα* Criton *πολλους δε* and many *εχθρους* who were their enemies: *και* and *προσεκαλειτο* he moreover summoned *τινα* some one *αυτων* of them *εις δικην δημοσιαν* to a public trial, *εν ᾗ* in which *εδει* it would result *αυτον* that he *κριθηναι* should be judged *ὁ τι* what *δει παθειν* he must suffer *η* or *αποτισαι* pay. 6. *Ὁ δε* but he *συνειδως αυτῳ* being conscious to himself of *πολλα* many *και πονηρα* and evil deeds *εποιει* did *παντα* every thing [he could] *ὡστε* so as *απαλλαγηναι* to get rid *του Αρχεδημου* of Archedemus. *Ὁ δε Αρχεδημος* but Archedemus *ουκ απηλλαττετο* did not leave him, *ἑως* until *αφηκε τε* he both let alone *τον Κριτωνα* Criton *και* and *εδωκεν αυτῳ* gave him *χρηματα* money. *Επει δε* but when *ὁ Αρχεδημος* Archedemus *διεπραξατο* had man-

ged *τουτο τε* both this *και* and *αλλα τοιαυτα* other such things, *ηδη τοτε* then next, *ώσπερ* as *όταν* when *νομευς* a shepherd *εχῃ* has *αγαθον κυνα* a good dog, *και οἱ αλλοι νομεις* the other shepherds also *βουλονται* wish *ἱσταναι* to place *τας αγελας* their herds *πλησιον αυτου* near him, *ἱνα* that *απολαυωσι* they may have the use *του κυνος* of the dog, *οὑτω δη* so then *και* also *πολλοι* many *των φιλων* of the friends *Κριτωνος* of Criton *εδεοντο* asked him *παρεχ* to allow *και σφισι* to them also *τον Αρχεδημον* Archedemus *φυλακα* as a guard. 8. *Ὁ δε Αρχεδημος* but Archedemus *ἡδεως* with pleasure *εχαριζετο* gratified *τῳ Κριτωνι* Criton, *και* and *ουκ ὁτι* [it resulted] not that *ὁ Κριτων* Criton *μονος* alone *ην* was *εν ἡσυχιᾳ* at peace, *αλλα* but *και* also *οἱ φιλοι αυτου* his friends. *Ει δε* but if *τις* any one *τουτων* of those *οἱς* to whom *απηχθετο* he was hateful *ονειδιζοι αυτῳ* reproached him *ὡς* that *ωφελουμενος* being benefitted *ὑπο Κριτωνος* by Criton *κολακευοι* he flattered *αυτον* him, "*Ποτερον ουν* whether then," *εφη* said *ὁ Αρχεδημος* Archedemus, "*εστιν* is it *αισχρον* disgraceful *ευεργετουμενον* being benefitted *ὑπο χρηστων ανθρωπων* by good men *και* and *αντευεργετουντα* benefiting them in return *ποιεισθαι μεν* to make *τους τοιουτους* such men *φιλους* your friends, *διαφερεσθαι δε* and to be at variance *τοις πονηροις* with bad men, *η* or *αδικειν μεν* to do harm to *τους καλους* the

honourable και αγαθους and good πειρωμενον trying ποιεισθαι to make them εχθρους your enemies, συνεργουντα δε and cooperating τοις πονηροις with the wicked πειρασθαι to endeavour ποιεισθαι to make them φιλους your friends και and χρησθαι to use τουτοις them αντ' εκεινων instead of the former?" Εκ τουτου from this Αρχεδημος Archemedus ην τε both was είς one των φιλων of the friends Κριτωνος of Criton και and ετιματο was honoured ὑπο των αλλων φιλων by the other friends Κριτωνος of Criton.

X. Οιδα δε but I know και also αυτον that he διαλεχθεντα discoursed τοιαδε to this effect Διοδωρῳ with Diodorus οντι who was ἑταιρῳ his companion. "Ειπε μοι tell me, ω Διοδωρε oh Diodorus," εφη said he, "αν if τις any one των οικετων of your domestics αποδρᾳ σε runs away from you, επιμελει do you take thought ὁπως in order that ανασωσει you may get him oack?" 2. "[Yes:] (εφη said he,) και παρακαλω and I call on αλλους γε others νη Δια by Jupiter, ανακηρυττων proclaiming σωστρα rewards for the recovery αυτου of him." "Τι γαρ for how? (εφη said he) εαν if τις any one των οικετων σοι of your domestics καμνῃ is ill, επιμελει do you take care τουτου of him και and παρακαλεις call in ιατρους physicians, ὁπως that μη αποθανῃ he may not die?" "Σφοδρα γε by all means," εφη said he. "Ει δε but if τις any one (εφη said he) των γνωριμων of

those known *σοι* to you, *ων* being *πολυ* much *χρησιμωτερος* more useful *των οικετων* than your domestics *κινδυνευει* runs the risk *απολεσθαι* of perishing *δι' ενδειαν* through want, *ουκ οιει* do you not think *ειναι* that it is *αξιον* worth while *σοι* for you *επιμεληθηναι* to take care *ὁπως* that *διασωθῃ* he may be saved? 3. *Και μην* and indeed *οισθα γε* you know *ὁτι* that *Ἑρμογενης* Hermogenes *ουκ εστιν* is not *αγνωμων* unconscientious, *αισχυνοιτο δ' αν* but he would be ashamed *ει* if *ωφελουμενος* being benefitted *ὑπο σου* by you *μη αντωφελοιη σε* he should not benefit you in return. *Καιτοι* and indeed *οιμαι* I think *το εχειν* that to have *ὑπηρετην* a minister *ἑκοντα τε* both able *και* and *ευνουν* well disposed *και* and *παραμονιμον* stedfast *και* and *οντα* who is *μη μονον* not only *ἱκανον* able *ποιειν* to do *το κελευομενον* what is bidden him, *αλλα* but *δυναμενον* able *και* also *ειναι* to be *χρησιμον* useful *αφ' ἑαυτου* of himself *και* and *προνοειν* to have forethought *και* and *προβουλευεσθαι* to deliberate beforehand, *ειναι* is *ανταξιον* an equivalent *πολλων οικετων* of many domestics. 4. *Οἱ μεντοι αγαθοι οικονομοι* now good economists *φασι* say *ὁταν* that when *εξῃ* it is in your power *πριασθαι* to buy *μικρου* for little *το αξιον* that which is worth *πολλου* much *δειν* you ought *τοτε* then *ωνεισθαι* to purchase. *Νυν δε* but now *εστιν* it is possible *δια τα πραγματα* on account of the state of affairs *κτησασθαι* to obtain *φιλους αγαθους*

good friends *ευωνοτατους* most cheap." 5. *Και* and *ὁ* *Διοδωρος* Diodorus *εφη* said, "*Αλλα* but *λεγεις τε* you both speak *καλως* well, *ω Σωκρατες* oh Socrates, *και* and *κελευσον* bid *τον Ἑρμογενη* Hermogenes *ελθειν* come *ὡς εμε* to me." "*Μα Δια* by Jove (*εφη* said he) *ουκ εγωγε* not I indeed: *νομιζω γαρ* for I think *ουτε* neither *το καλεσαι* that calling *εκεινον* him *ειναι* is *καλλιον* more honourable *σοι* for you *του ελθειν* than going *αυτον* yourself *προς εκεινον* to him *ουτε* nor *μειζον αγαθον* that it is a greater good *εκεινῳ* to him *η* than *σοι* to you *το ταυτα* that these things *πραχθηναι* should be done." 6. *Οὑτω δη* thus then *ὁ Διοδωρος* Diodorus *ῳχετο* went *προς τον Ἑρμογενη* to Hermogenes, *και* and *ου τελεσας* without spending *πολυ* much *εκτησατο* he gained *φιλον* a friend, *ὁς* who *ειχεν* had *εργον* for his work *σκοπειν* to consider *ὁ τι* what *η λεγων* either saying *η πραττων* or doing *ωφελοιη τε* he might both benefit *και ευφραινοι* and please *Διοδωρον* Diodorus.